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THE UNITARIAN

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THE UNITARIAN

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VOL. VI. FEBRUARY, 1891. No. 2.

*THE AUTHORITY OF CONSCIENCE; OR, UNITARIANISM.**

A SERMON BY REV. LEON A. HARVEY, UNITY CHURCH, CINCINNATI, OHIO.

"Let every man be fully persuaded in his own mind."—PAUL.

Men have long identified Christianity with some authority outside themselves. For Catholicism that authority is the pope, for Protestantism it is the Bible. The time has come when such authority can no longer go unchallenged. If you tell men the Bible is infallible, you must expect your statement to be tested by bold and fearless criticism. Doctors of Divinity in the Presbyterian church may accept the doctrine of election because they believe Paul taught it; but many a member of that church will question whether Paul was right.

It is a question of a different sort that agitates the Methodist church. These earnest Christians are asking whether women should be admitted to their General Conference. They are asking whether women, who are doing the chief work of that denomination, as of all others, shall have any legal voice in deciding the present and the future methods of the church. That, certainly, is an important question, and the fact that it is asked shows an onward tendency. But how do the leaders of that denomination propose to answer it? The *Christian Advocate*, a leading paper among them, says nothing of the talents of woman and her fitness to represent her church, but tells us that "Paul based his conclusion that 'the head of the woman is the man' upon the fact that Adam was first formed and then Eve, and in some way upon the fact that the woman was originally deceived by the tempter, while Adam was induced to sin by love of Eve, these being great fundamental questions of revelation concerning both the original creation and the fall of man, and the relation of man and woman in the family and the church."

You see how blindly the Bible is appealed to, as though Paul's words concerning the women of Corinth, two thousand years ago, could apply to the women of America to-day. Such words spring from a cringing, servile bibliolatry, and not from a fearless, manly faith. Woman has reached a place where she will not permit her destiny to be decided by the legends of Genesis; and the Methodist church would do well to see, as I believe she will, that she can better spare belief in woman as the *ancient tempter* than belief in her as the *modern helper* and reformer. All thoughtful men must some time see that such blind Bible worship is a thing of the past. The true use of the Bible is for other ends than that: it is to help us to its own deep faith. We need to remember that Moses had no Bible, but got his truth first-hand from God; that Isaiah did not require his God-sent messages to be signed by Abraham or Isaac. We need to see that Jesus and Paul did not live with their eyes fixed forever on a sacred past, but with hearts open to the present, and faces turned toward the future. With them we need to learn that God's deeper messages are given to living souls longing to know his will; that the soul has a language which has never found its way into books; that

> "Thought lies deeper than all speech,
> Feeling deeper than all thought;
> Soul to soul can never teach
> What unto itself is taught."

What are all books that tell me of the beauty of affection, if they do not open the windows of my life and make me a lover of men? Inspiring books and helpful lives may only amuse our fancy and feed our

* The third sermon in a series on "Types of Authority."

selfishness, if they do not open our hearts. Some great and noble man whom I love to call my friend may be to me what the oak is to the mistletoe. I may feed upon his greatness, and yet be only a parasite, and have no greatness in myself. Some great novel may excite my interest. I may go again and again to its most inspiring character. I may weep over his trials and rejoice in his triumphs, and yet I may go away and be no nobler than before. The hero's heroism has pleased my fancy and aroused my sentiment; but it has not entered into my life, and made me rich with the hero's virtues, strong in his strength, and courageous through his faith. The book is rich in helpfulness, but I come away with none of the riches mine.

So some man or some book may tell me of sacred places and holy times in which men have communed with God. They may tell me of Sinai and Galilee. That, again, will only feed my fancy if it does not open my life, so that the communion of which I read is mine. The sacredness of other days, the communion of other men, have no help for me if they do not make this day sacred and this time holy.

You see that the appeal from the outer to the inner is thus inevitable. All the Bibles in the world cannot make a single life holy: they can only quicken the divinity within, so that a man shall own himself a child of God and find life's sacredness in that. The Bible with its noble company of prophets and heroes, with its mighty inspiration and unfaltering faith, what a wonderful stairway it is for the soul to climb to its inner Pisgah! But how useless to us unless that Pisgah is reached!

And now some sincere man, some earnest Christian, says to me: "If you take away the infallibility of the Bible, you have robbed me of my God, and there remains no Pisgah where I may commune with him. I believe in God because I believe in the Bible."

In these days, when it is very manifest that the infallibility of the Bible can no longer be sustained, what shall we say to such a man?

The first thing, certainly, to say is that he has not yet found the deepest faith. Instead of saying, "I believe in God because I believe in the Bible," he must somehow learn to say, "I believe in the Bible because I believe in God." Then his ultimate appeal will be, like that of Jesus, to his Father in heaven. He will not then be afraid of Ingersoll's rhetoric nor Huxley's criticism. Like them, he will be willing to see in the Bible legend and poetry; but he will see there, too, a deep and mighty faith. He will not turn upon the patient scholar, who comes to tell him the truth about the Bible, and denounce him as a blasphemer and atheist; but he will humbly say, "The truth is best." The words of Jesus converted into a prayer will be upon his lips and in his heart,—"Father, lead us into all truth."

But how can a man who feels the old moorings slipping from him reach a faith like this? I see the difficulty very clearly. A man takes this tangible Bible in his hand, and says, "God's infallible message unto men is written here." He looks back across the centuries, and says, "God incarnate walked the earth there in distant Galilee." You see that is a very definite faith. Men have looked into the very eyes of God; they have seen his face and heard his word. Now, when we come to men, and say, frankly and honestly, that the Bible is not infallible, that Jesus was not God, but that his life is only one human life completed and fulfilled, then they turn away and say, "Because there is no God for us to see and no infallible message from him which we may read, we cannot believe in him at all." Like Elijah, they have listened for God's voice in the whirlwind and the earthquake; but, not hearing it in these, they now refuse to listen to the "still, small voice that follows." And yet God was in that "still, small voice" to Elijah, and there we may hope to find him, too.

Infallible pope, infallible Bible, and incarnate God!—these are not to be a part of the world's future faith. They have ceased to be a part of the faith of thousands to-day. We cannot bring them back if we would: we can only go onward to see what still is left.

I have no doubt that Elijah wondered why the mighty God did not thunder forth his mandates from the clouds so that all the world might hear, why he did not write them in letters of fire upon the sky. He could not understand why only to the soul's deep calm, after the earthquake's shock had

passed and the rushing noise of the whirlwind had ceased, that only then, in a voice that no mortal ear could hear, but only the listening soul interpret, he should speak to men. But so it was, and so it has ever been.

It is a beautiful story which tells us that God wrote the ten commandments on tablets of stone. As they come ringing down through the centuries, we cannot doubt that they are God's commandments. But who can doubt that they were first written, not on tablets of stone, but on the fleshly tablets of the human heart? They, too, were born, not amid clouds and thunder, but in the calm depths of a soul asking for the highest truth. Those beatitudes of Jesus, pleading, in words that we may well count sacred, for righteousness and purity, and crowning these with blessings,—were they not born in this same inner sanctuary? Had not he who said, "Blessed are they that mourn, for they shall be comforted," felt the deepest sorrow, and then known the peace which faith and hope can bring? Had not he who said, "Blessed are they that hunger and thirst after righteousness," known that hunger, and then learned the unspeakable joy of being filled? He knew that the pure in heart see God, because the vision had entered his soul and glorified his very trials. Back to the soul's sanctuary the beginning of all things sacred may be traced. Here alone God speaks to man, and here we at last are driven to find an authority that cannot fail.

Not that we can spare the Bible, for no other book could take its place. No other words are able to unlock for us one by one the chambers of the soul and reveal the treasures of faith and hope within, as those of the dear old Bible. We shall take reverently and accept gladly the truths within this book, hallowed by the prayers of centuries and filled as it is with living faith. But, in times of doubt and trial, we cannot point to some text of Scripture and say, That solves my doubt and banishes my sorrow. It may be that the text will lead us to the great Comforter, that it will open some window through which the light of God shall stream; but its truth will not be true for us unless we can take it out of the Bible and into the soul.

Into the soul! And shall we find there some voice that cannot fail, some authority that cannot be denied? If this be not so, then many a man to-day must find himself hopelessly adrift. And I wonder if we really know what that means. I wonder if, in the midst of things fleeting and temporary, you have ever felt the need of something eternal to which you might cling? Has there ever come to you some hour of doubt and darkness, when texts were useless, when friends were powerless to comfort, when alone beneath the stars you could find only doubt and sorrow within, vacancy and nothingness without? If so, you will know how vital is the question we are trying to answer. You will know how like an eagle in mid ocean, with nothing but the yielding waves on which to rest, the soul, with no surety, sinks at last and folds its pinions. Its song of hope is changed to the silence of despair.

We talk of living in one world at a time. My friends, we cannot do it. Every evening as the shadows gather and the night comes on a score of families in this city of ours gather about some empty cradle or vacant chair, and through their silence and their tears ask, "What lies beyond?" Brains hot with fever and throbbing with pain are trying to pierce the veil that shrouds the coming time. Eyes dim with age are looking out beyond that gate-way of death, which they so soon must pass, and are recounting the greetings that will gladden them. "One world at a time!" That may indeed furnish work for our hands, but it cannot furnish us with all the food for mind and soul which our deepest hunger craves. In deep and solemn undertones, heard through all the babel and the noise of life, the soul is asking for the fadeless and eternal.

Now, has the soul itself some upper window through which a glimpse of the longed-for vision may be seen? Is it not true, as one has said who has passed through that "awful moment when the soul begins to find that the props on which it has blindly rested so long are many of them rotten, and begins to suspect them all, when it begins to feel the nothingness of many of the traditionary opinions which have been received with implicit confidence, and in that horrible insecurity begins to doubt whether there be anything to believe at all,"—a man who had passed through such a moment wrote that,

"in the darkest hour through which a human soul can pass, whatever else is doubtful, this at last is certain. If there be no God and no future state, yet even then it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than be a coward. . . . Thrice blessed is he who, when all is cheerless within and without, when his teachers terrify him and his friends shrink from him, has obstinately clung to the moral good. Thrice blessed, because his night shall pass into clear, bright day!"

There is nothing in all literature freighted with deeper truth than those few sentences: "It is better to be generous than selfish, . . . better to be true than false, better to be brave than be a coward." Here at last, in this citadel of the soul, is one stake to which we may cling. No logic may be able to solve the problem why, here, within your life, good is better than evil; and yet how well you know that it is so! Men may criticise the Bible and force you to see that it is not infallible; but they cannot convince you that it is not your duty to stand by the truth, to do the right.

I am sure you see the largeness of this thought. You see how no act of yours, however insignificant, can escape the tribunal which it offers. Deep below all spoken words of yours there rings out that message which seems trumpeted from out the very heavens: "It is better to be true than to be false." Behind all your weakness and irresolution, when you are tempted by hope of gain or deterred by sense of danger from the duty you plainly see, there lies that mighty truth: "It is better to be brave than be a coward."

You have heard the story of that Cincinnati boy of twelve who, on a hunting expedition, was accidentally shot by his companion. Lying on the ground, with the blood trickling from his wound, waiting for the help for which his companion had gone, he took a slip of paper from his pocket, and, dipping his finger in the crimson pool of his own life's blood, wrote, "Don't blame him." How plainly there in the stillness of the forest did that message come to that boy who felt his life fast slipping from him, "It is better to be generous than selfish"! By that act of boyish heroism, we are reminded of that other and sublimer act of Christian history where Stephen, stoned by his accusers, while the missiles of his foes were wounding his upturned face and beating his manly breast, cried out, "Father, forgive them: they know not what they do." Deep-planted in the heart of the boy, and deeper still in the heart of the man, lay that sentence, "It is better to be generous than selfish."

I wish I might picture to you the difference between these two worlds,—the world of generosity and truth and bravery on the one hand, and the world of selfishness, falsehood, and cowardice on the other. I wish I might make you see that we can no more mistake which one of these worlds we are in than we can mistake night for day or joy for sorrow.

We know full well how some slight untruth (if, indeed, any untruth can be counted slight) has cast a gloom over the brightest day, and turned life's sweetest blessings and holiest friendships into reproaches and rebukes. We know how some cowardly moment in our past has haunted us with its accusing presence for days, perhaps for years. You who have read "Les Misérables" can never forget that scene where Jean Valjean, the hardened convict, sits alone on the desolate moor, as the shades of night are gathering. He had shared the home of the good old bishop the night before; he had stolen the silver from the sideboard, had been arrested for his crime, pardoned by the bishop, and again set free. The poor, hardened soul was dazed. For twenty years he had been a prisoner; for twenty years he had been treated not as a man, but as a beast. The sense of duty had almost faded out of him; conscience slumbered beneath a burden of cruelty and wrong which he had not moral strength to lift. Kindness and forgiveness had come to him, and their angel faces were so bright that his poor vision was dazed. Mankind, so long his foe, had suddenly become his friend. The soul so long accustomed to resentment had to search deep within itself for that native helpfulness which had been for twenty years unused. It was in the midst of this inward search that a little herd-boy, tossing up his forty-sous piece, came that way. The piece fell at the convict's feet, and, instantly, his heavy boot was on it. He was deaf to the boy's

entreaties and tears; and, at last, the little fellow, frightened at the hard, unyielding face, turned and ran. It was there in the gathering darkness, on that lonely moor, with his foot upon the stolen silver, and the bishop's kindness knocking like an angel of mercy at the portal to his soul, that his slumbering conscience awoke. Instantly he knows his duty, and instantly he seeks to do it. A piercing cry, as if from a soul in distress, breaks the stillness of that evening time, as he calls the herd-boy's name. There is but one thing now in all the world he wants to do. He must find the herd-boy, and give him back his silver. But the boy is gone. The silver is in the convict's hand, and the wrong is in his heart. Over the desolate wastes he goes, calling in plaintive, penitent tones the herd-boy's name. Before, he had felt the resentment and loneliness of a life that feels itself wronged by others: now, he feels the loneliness, the deep desolation of a life that knows the wrong is in itself. O friends, we know the difference. We know that we can bear the wrongs of others, and no cry of anguish echo through the soul's deep corridors. But, when the wrong is ours, then sunshine deserts the day and the stars of night seem quenched. The soul's mirror, wherein we see the beauties of the world, reflects back only ugly shapes and accusing shadows. In the soul's judgment-hall, the friends who love us best are turned into bitterest accusers. Tell me, any one who has been guilty of a single act of baseness,—yea, any one who has wronged a friend in word or deed,—if that be not so. And then tell me if conscience is not an authority which we cannot escape.

And whence comes this mandate that fills for us the very earth and sky? Not from caves or mountain tops, not from sun or stars. The sublimity of the mountains, the beauty of the stars, may please: they cannot command me. Only spirit whispering to spirit can do that. The mother commands her child, the master commands his servant. With James Martineau we ask, Is, then, this sense of duty only the reverence which the lowest men pay to the highest? Is it only the reverence which the convict paid the bishop, which the disciples paid to Christ? "Whence, then, comes the commandment to these highest men?" Are they sufficient in themselves? Are not these very characters the ones that listen most intently for the "still, small voice"? Witness Socrates waiting to be guided by that inward light which never failed; hear our own Emerson say, "O my brother, God exists: . . . there is a guidance for each of us, and by lowly listening we shall hear the right word." These are the men whose ears are ever open to catch the slightest whisperings of conscience, whose eyes are forever strained to catch some glimpse of that fadeless light within.

My friends, there is a Soul above us who commands, and conscience is his messenger. And this messenger comes with an authority which cannot be denied, which science and criticism can never abolish, but can only confirm.

And, if we look aright, we shall see that it is here, upon conscience, that Christianity is founded. For what shall we say of Jesus? Did he not stand always with upturned face, and bow to a Power vaster than himself? Was not his whole life that of a messenger who came to do, not his own will, but that of a greater than he?

Take that supreme moment in his life, the reality of which we cannot doubt because it fits so completely into the picture of the whole, where Christianity itself hung in the balance, and waited for his decision, that it might be born,—that moment in Gethsemane when he questioned, for a few brief moments, whether death would be too great a price to pay for the truth he taught. Do you think it was some text of Moses or the call of God within which pointed him to Calvary? No texts of Scripture are cited in that decisive hour. Only the prayer is offered, "Father, if it be possible, let this cup pass: nevertheless, not my will, but thine, be done"; and there, gazing into the depths of his silent soul, he makes the answer, and is ready, for the sake of obedience to his inward call, for scorn and mockery and death.

And now, dear friends, this same voice that called to Jesus is calling us to-day. Let us feel that better are poverty and shame, suffering, and, if need be, death, than disobedience to it.

"To be spiritually minded is life and peace."

THE STRENGTH AND WEAKNESS OF EVOLUTION.

The advances made in the last hundred years by modern science, the announcement of the startling theory of Evolution, and other theories recently put forth have in some instances alarmed reverent people lest the foundations of religion should be overthrown. It seems to them as if everything were being explained in terms of matter and force, that man is recognized only as a machine moved by mechanical forces, and that an intelligent and powerful God is rendered superfluous. Such religious people, holding reverently to their faith in worship, in duty, and in immortality, turn away with a strong revulsion of feeling from science and scientific theories. Believing as I do that all science is a human interpretation of the thoughts of God, and that the enchanting theory of Evolution is but an attempt to set forth the method by which Infinite Intelligence has brought the universe to its present condition, it seems worth while to state the reasons for my belief, in the hope that others may be led to find, in the wide fields of science, influences that shall quicken both the intellect and the spiritual aspirations.

Again, there are earnest and able men who have become so profoundly interested in science and scientific theories that they are in danger of losing faith in the spiritual side of human life. The results of science are so magnificent and so beneficial, the great masters of science are men of such vast ability and such noble consecration to their work, that the tendency with not a few people is to accept without question whatever has a scientific label, to adopt without hesitation whatever has the indorsement of the great physicists. It seems worth while to call the attention of such to the fact that even modern scientists are fallible, and that a part of scientific speculation is reared upon foundations which have never been verified and which probably never can be verified, and that humanity itself, with all its faculties and all its religions, if it is, as they tell us, a product of Evolution, is at least worthy of as careful study and as reverent treatment as they extend to a new fossil, to an unknown beetle, or to the slime which dredging has drawn from the deepest seas.

Evolution is an attempt to state the natural history of the universe. Here is our earth with its moon; here are the sun and all the planets that revolve around him; here are the million stars that gleam in calm beauty in the measureless vault of night. Evolution tries to give their history, to trace them as far as possible in the past, and to show how they have come into their present condition. Geology shows us that in the past there have been many forms of plant and animal life on the earth, and we learn from botany and zoölogy that many forms of plant and animal life are in existence now. Evolution tries to show how these many plants have come from a few plants which it assumes were first in existence, how these many animals have come from a few into which life was first breathed. There are, also, the wonderful phenomena of human society,—the tribe, the family, the home, agriculture, commerce, the arts, society, government, religion. Evolution tries to show how all these have come about.

Evolution says that our sun and all his planets and their moons were once an exceedingly attenuated vapor, extending far beyond the orbit of our remotest planet; that in this vapor or fire-mist there were all the elements now found in matter; that these elements were endowed with the same laws and forces that they now manifest; that, from some cause, this almost measureless mass of vapor began to rotate and to condense, and from the rotating mass, as it condensed, masses were left behind, or were thrown off, as water is thrown from the circumference of a revolving grindstone, which masses finally made the planets as they exist to-day. The mighty remnant of this condensing nebula is our glowing sun, which gives to all his planets light and heat. As to the formation of the solar system, there are but two theories now prominently before the world,—the instantaneous creation theory and this nebular theory. Probably no one who carefully examines the arguments in favor of the two theories will fail to admit that the facts very strongly favor the nebular theory.

As to plant life and animal life, Evolution attempts to show that all species of plants and all species of animals have been derived from only a few progenitors, that they have come gradually into existence by

the appearance and preservation of slight modifications of the pre-existing forms,—modifications which were beneficial to those who had them in the fierce struggle for existence. If we assume one or two original forms of plant life, Darwin shows us how these may have been gradually changed into the multitude of plants that have floated in the ocean's ceaseless tide, have waved in the warm summer winds on our wide prairies, or have found a congenial home on the arctic heights of some lofty mountain range. If we assume three or four forms of animal life, Darwin shows us how these may have produced the innumerable myriads of mollusks and radiates, of articulates and vertebrates, that have swum in the seas, have sported on the land, or have cleft with swift wing the shining air. If we assume a being possessed of a low grade of intellect, Evolution can give a rational statement as to how this low man, by struggle and work, has gradually subdued the earth, established government and civilization, wrought out the marvelous beauties of architecture and painting, of sculpture and music, of oratory and poetry, and has, through religion, sought nearer communion with God. In all these it seems to me that Evolution has great strength. It gives the most rational statement which human knowledge has thus far been able to make as to the method by which the world was made and filled with plant and animal life, as to how humanity has achieved its great victories in the progress of civilization. Evolution is the most satisfactory, because the most rational, answer yet made to the question, How came the world and all its life into their present condition?

While the theory of Evolution thus has great strength in some of its aspects, it appears at once that there are some most important questions to which it can give no answer. Whence came the original vapor, fire-mist, nebula? Whence came the laws of gravitation, of chemical attraction, of cohesion? Whence came the first plant life, the first animal life, the dawnings of self-consciousness and of reason? These searching questions Evolution tries in vain to answer. It has to assume the existence of the fire-mist and of the laws which govern it, and of plant life and of animal life, and of self-consciousness and reason. How wide and how important is that realm over which this enchanting theory has no sway! how significant are these questions before which it must stand in submissive silence! The existence and the nature of matter and force, of life and consciousness, are the most important facts with which human thought has to deal. A theory which attempts to account for the present condition of things, but which cannot account for these, is certainly imperfect. Evolution has been humorously defined as "a lump with a start in it." But whence came the lump, whence came the start? Evolution cannot tell. Within certain limits Evolution is most valuable. Beyond those limits it cannot go.

There are other very important assumptions which Evolution is compelled to make, but which fact of assumption is too often lost sight of by those who present its claims. First among these is the atomic theory of matter,—that all matter is made up of exceedingly small particles. Sir William Thomson says that they are at least a thousand times smaller than the particles which are visible by the aid of our best microscopes, and that the greatest distance between the atoms in a molecule is not more than the ten-millionth part of one-twenty-fifth of an inch. This atomic theory has to-day very general acceptance among scientific men, yet it has never been proven. Probably it can never be *proven*. Nobody ever saw an atom. It is believed that the atoms are in ceaseless motion, and are evermore clashing one against another. But these motions and clashings have never been seen or felt. All that can truly be said is that matter acts *as if* it were made up of atoms. It is possible that the future will discover some better explanation,—one that will more perfectly account for the facts. That matter is indestructible and that force always persists, are also assumed as true by Evolution. Every particle of matter in soil and rock and water, every minutest grain of dust that whirls forever in the air, every atom that enters into the innumerable stars, has forever been and will forever be: it was never created, and it will never be destroyed. Moreover, all the forces that bind together the particles of rock, or that drive from each other the particles of gas, or that hold the stars in balance in their wondrous movements, were before the morning stars first

sang together, and will be when all the systems of created things have lapsed into the nebula whence they sprung. As far as we can learn, the probabilities are strongly in favor of the indestructibility of matter and of force. Phenomena occur *as if* matter cannot be destroyed, *as if* force must always persist. Hence scientists have formed the two hypotheses to account for the facts; but the hypotheses have not been proven, and it is the opinion of some of the ablest thinkers that they cannot be proven.

As much of the great temple of modern science is thus reared on a foundation of unproven hypotheses, it is quite probable that much that is now claimed as science and probable theory will have to be given up, as wider acquaintance with the facts shall suggest truer explanations. Jevons says: "The conclusions of scientific inference appear to be always of an hypothetical and purely provisional nature. The best calculated results which it can give are never absolute certainties: they are purely relative to the extent of our information." Electricity was first spoken of as a fluid, then as a changeless force, now as an energy or motion readily converted into thermal or molecular motions of various kinds. To explain heat, we have had the phlogistic, the caloric, and now the molecular motion theory. When science is thus constantly changing, scientists should have a certain modesty in speaking of its methods and its results. Possibly, those methods have been wrongly used. Possibly, those results, which appear to-day so certain and so stable, may utterly disappear, as did the heavens of the old Ptolemaic astronomy. I would put no discouragements or barriers in the way of science. I would honor every faithful student who is seeking for truth. I would accept every fact of nature, and would carefully consider every theory for the explanation of the facts that is advanced by able men. But, in view of the many mistakes made by science in the past, and of the astonishing speculations which are to-day sometimes put forth as if they were proven facts, it certainly is not immodest to say that scientific men are sometimes fallible, and that, instead of the great fields of nature having been thoroughly explored, they have only just been entered, and now lie in measureless extent on every hand, full of truth that shall in time reward the eager seeker,—of truth that, when found, will, in harmony with all past truth, reveal the presence of Divine Intelligence, Power, Goodness, and Will.

On the part of the religionists there should be no fear of science, no suspicion of scientific students. All the great truths of science have thus far been a genuine help to true religion. They have helped to free religion from narrowness and from confidence in myths and dreams and errors, and have led it to stronger confidence in that Divine Spirit that is everywhere shown in nature. A great burden has fallen from religion in obedience to the enlightening word of science. What has been done in the past we may expect will be done in the future. The truths that science yet shall win will lead to still nobler conceptions of God, to wider knowledge of his laws, to more perfect obedience to his will. As religionists, let us rejoice in the advance of science. This theory of Evolution contains, when fully stated and understood, nothing that need give alarm to the tenderest and most reverent soul. We may fearlessly accept it as a provisional statement of the method of the workings of the Divine Spirit. It is but an attempt to trace the process which the Infinite Intelligence has followed in the orderly unfolding of the universe, and as such it has great and helpful strength.

Let me put in a word of caution here. We should beware how we put our confidence in breaks that now appear in the theory of Evolution, and how we build our religious philosophy on these breaks. It is true, as I have shown, that Evolution cannot thus far give any rational account of the origin of the simplest plant or the lowest animal, or the rise of consciousness in animal or man. But, in the improbable event of its being able to do this in the future, would any harm be done to religion? Suppose that spontaneous generation should be proven to be true by the appearance of life under such conditions as to a rational certainty preclude the presence of germs. Would this in any way endanger the foundation of religion, or of belief in God? Surely not. An intelligent power is just as much needed to have put into the elements that potentiality that shall by and by become manifest in life as it is to call that life into existence without the aid of the ele-

ments. Instead of founding our philosophy of religion on the breaks and imperfections in any science or theory, let us found it, rather, on the proof that meets us in every fact of nature of the presence of Infinite Intelligence. Such foundation is sure: it is in no danger from any forward march of science. But every secret that science wrests from nature is an additional witness to the wisdom and power of that "Eternal not ourselves that makes for righteousness." His wisdom is shown in the atoms that are beyond the ken of the keenest microscope, and in the suns and systems and condensing nebulæ that bejewel all the sky. His love of beauty is seen in every frost-crystal that sparkles in this winter landscape, and in the measureless vault of the midnight heavens glowing with innumerable stars. His orderly procedure and his power are manifest, not only in the procession of the flowers that through all the glad summer clothe the world in a more than royal garment, not only in the succession of animal life that through infinite geologic ages has filled the world with sentient enjoyment, but, more than all and higher than all, in that magnificent procession of the universe from chaotic nebulæ to suns and planets; from inorganic matter to the fragrant violet, the glowing rose and the bird singing all day long upon its swinging bough; from the glimmering intelligence of the savage bowing in fear before his idol, to Newton thinking God's thought in the mighty law that binds all systems into one, or to Isaiah or Paul standing on the sunlit summits of truth and love and aspiration, where they come into near communion with him in whom we live and move and have our being. Our modern scientists are calling this orderly procedure "Evolution." The name is of small account. Called by whatever name, it is the everlasting procession of the Holy Spirit.

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LIBERAL CHRISTIANITY.

In speaking of Liberal Christianity, the emphasis of our thought is on the noun substantive. The adjective is important, but it is not the chief thing. Christianity in its essence is rational, harmonizing with man's higher instincts, leading him onward and lifting him upward to higher and still higher planes of thought and life. Being rational, it is liberal; that is to say, large in the sweep of its operation, making allowance for actual diversities of individual temperament and training. We need not be reminded here how different has been its historic course. Essential Christianity is not responsible for the policy and career of that corporate body known in history as the Church. It was not the spirit of the Sermon on the Mount, nor of the parables of Jesus, nor of his disclaimer of temporal power or intent to found a temporal kingdom, that prompted the wrong and cruelty bound up in ecclesiastical history. It was man's pride of opinion and lust for domination. It was not the declaration of man's right to life and liberty that led to the slave system of these United States. It was man's greed and lust for power. It was, however, the spirit of that declaration of man's right, asserting itself in the awakened conscience of the national life, which destroyed the wrong of slavery. And, in like manner, it is essential Christianity, rational and liberal, a growing spirit and life which is destined to right the wrongs and destroy the abuses which have gathered around Christianity in its historic course.

Unitarians are classed among Liberal Christians. If the question should be asked, Is Liberalism liberal? we may answer, Yes: in the sense in which Orthodoxy is orthodox. The fact is both terms have in usage become conventional. Neither of them any longer retains its primal and proper significance. Neither of them now stands for what is indicated by its derivation. The proper meaning of liberality is freedom to think one's own thought and to express it in such form of words as he deems best, this to be supplemented by prompt and frank concession to every other mind of the same right and privilege. Orthodoxy properly signifies soundness in faith, considered less as a moral acquisition than as an intellectual belief. The Unitarian is not orthodox in the conventional sense, but he is himself satisfied that he is orthodox in the genuine sense. The orthodox man may not be liberal in the conventional sense, yet he may feel that he is so in the true sense of the term. Judging from common report of their utterance there are, in the so-called orthodox

pulpits and pews, many who are more truly liberal than some who are in the so-called liberal pulpits and pews.

Liberality is a mental attitude, asserting itself in freedom of investigation, involving possible changes of opinion and belief. Sometimes such changes tend one way, and sometimes another. Occasionally it leads the inquiring mind from Unitarianism to Trinitarianism, as in the case of Thomas Scott of Aston Sanford, mentioned by John Henry Newman in his "Apologia." Newman bears testimony to Scott's vigorous mental independence, and he says Scott "followed truth wherever it led him, beginning with Unitarianism and ending with a zealous faith in the Holy Trinity." More frequently, however, we find that it leads from Trinitarianism to Unitarianism. The term "liberal" properly refers to the spirit of the inquiry rather than to any conclusion whatsoever. Among Christians properly liberal there are as many dialects as there are diversities of gifts, temperament, and training, but the same spirit, ever ready to give due respect to the equal rights of others. Christianity pure and simple, meaning thereby the Christ religion as distinguished from the Christianity of prevailing creeds, cannot be cramped by verbal definitions coming from one side or other,—from one side as for affirmation or from another as for depreciation. Christianity pure and simple is a spirit and life ascending with man's ascent in things spiritual, showing itself through an inward and upward working force as of the Christ formed within,—a Christ-like mind and a Christ-like life.

This is the ideal life which brings man's deliverance from the sway of sin and sense and lifts him into consciousness of divine sonship. In man's spiritual elevation on the line of purity of thought and conduct is found his salvation. Man's grandest work lies in this direction and for this end. And, if the Liberal Christian Alliance lately formed can, through a broadening spirit and co-operation, promote this end, future generations will bless it for the benefit. The little seed planted, if planted in faith and faithfully watered, will in due time yield a God-given increase. We may look for a hopeful harvest of results in religious progress.

JOHN CORDNER.

Boston, Mass.

*A WORD ABOUT MEADVILLE.**

Somebody has shrewdly remarked that the man who has gained a reputation for early rising can lie abed "till noon." And it might be said with the same measure of truth that the church which has once gotten a reputation for scholarship can trade upon that reputation for a long time after its just claims to it have disappeared or partially disappeared. The world is a lazy old concern at the best, and always finds it cheaper to re-echo old opinions than to be at the cost and trouble of forming new ones. And one of these old opinions, which it still reverberates, relates to the value and range of Unitarian scholarship. Even our enemies, who denied us piety and grace, have conceded to us the possession of great intellectual power and catholic scholarship.

Only part of this concession, in my opinion, has much justice in this latter part of the nineteenth century. It still remains true that our church represents a mass of intellectual power, especially in its pulpit utterances, which may compare favorably with that of any church in Christendom. It is my private judgment, imparted to you confidentially, that it surpasses other churches in that respect. I read and hear all sorts of sermons, from "all sorts and conditions of men," and I am convinced that, taking the range from Channing to the present hour, no other body can present as rich a mass of sermonistic literature. Nor do I think we are surpassed in the range and variety of general scholarship. But in the matter of specific theological training our claim to pre-eminence has, like the witches in Macbeth, vanished into thin air. While we have been busily engaged in blowing our own antique trumpet with solemn self-complacency, some other churches have passed us on the road of scholarship and left us far behind. With the single exception of Martineau,—who has no peer in any church,—we have few men in our ranks who fully deserve the title of theologians. We have preachers, poets, scientists, critics, historians, and names eminent in literature, but we have few men to take rank with some minds which have grown in the soil of other portions of the Christian Church. We do not have, nor are we likely to have, many specialists in

* A paper read at the Unitarian Mass Meeting in Chicago, Oct. 29, 1890.

the science of theology. And this is more to be deplored because this dearth springs neither from the lack of intellectual fruitfulness nor sound preparatory training. We have men who are eminently qualified for this science, but their power has been drafted into other departments of thought and study, and we are rapidly becoming that curious anomaly, a church without a theology. I do not mean without a creed (that we shall always be), but a church without a religious philosophy, without an intellectual system of the universe. And, what is even worse than this, we have grown indifferent to the need of such a system. Theology is a discredited science. One of our ablest ministers was being consulted about a new president for Meadville. There was suggested to him the name of a man of marked ability. He replied to the man who made the suggestion: "Oh, he is too good a fellow to be wasted on a theological school. *Why don't you take the position yourself?*"

Our friend Mr. Savage says, with much penetration, "Somebody's clear thinking underlies all rational action." And a great English Positivist declares that, if you take the first step in metaphysics, you end in a theology. As all men do take this first step,—aye, and many steps upon the road of metaphysics,—however unconsciously, we shall find, if we take enough steps in this direction, that every theory that underlies the fabric of our civilization is essentially theological in character. As far as that civilization is great in ethics or spiritual ideals, it has its roots in certain fundamental theological concepts. In its last analysis, every question of morals, however apparently superficial, is involved vitally with a certain system of man's universal relations. To the common mind, of course, these fundamental things are covered by many layers of secondary causes. There are to him links either obscured or missing between ethical conduct and theological belief, just as the ordinary merchant sees no relation between the modern maxims of trade and the theories of Adam Smith. But every ethical theory can trace its genealogy back to some germinal religious idea. The very structure and color of your moral ideals had to do with the fundamental theological beliefs of your ancestry. Had that ancestry been pantheistic or atheistic instead of theistic, the difference would have been reported in the fibre of your character.

Of course, I know that these questions are remote from the interests and affairs of the average man; but the average man acts, consciously or unconsciously, upon theories which are a normal part of his inheritance. He thinks and has his moral being inside an atmosphere that has been generated for him, by great minds, at the secret sources of spiritual inspiration. This atmosphere is changed and affected by profound causes, which lie hidden far below the surface of things. Therefore, that community is wise which cherishes all those subtle agencies that wholesomely affect the sources of its moral life. The most prominent among these is unquestionably the church. Not primarily, perhaps, because it stimulates moral action,—other agencies work to that end,—but largely because, as an institution, it seeks to create and educate a body of men whose special business it is to strengthen and sharpen those great intellectual conceptions which lie at the basis of common character.

There is a heresy abroad in our denomination, which takes shape in the impression that the disintegrating forces are so active in other churches that we can safely leave our work to their hands. I think no more harmful delusion ever affected any church. That the scientific spirit will ultimately destroy the fabric of orthodox theology, I do not question. The destructive work is certain to be done. But are there forces present in the older churches for the healthful and rational reconstruction of theology? I sadly fear that there are not. Churches are rarely reformed from within. There is no provision for the open growth and wholesome organization of the new spirit that is working mightily in the older churches. The result at first will be secret infidelity, a surly hostility to the birth of an unwelcome child. Only in pulpits pledged to a rational and progressive theology can we reasonably expect to see the healthy growth of that liberal faith which, as Francis Abbot says, is to be the "heir of the future."

For that liberal pulpit, the future holds no easy task. We are upon the eve of a great *renaissance* of theology. Into the new structure must pass the best results of

science and philosophy. Neither can solve the problem of the universe alone. Science will furnish the facts: philosophy must furnish the theory of their relations. Never in the history of the church was there as great a need of an educated ministry as exists to-day. Strong men will not be content with a religion of the emotions or the affections or the sentiments, any more than they will with a religion of traditions. Our church is plethoric with prophets. We need more strong, logical, disciplined thinkers, who shall be able to grapple with those fundamental questions upon the settlement of which religion depends for its continued existence in rational minds. Our very existence as a Christian Church depends upon the continued supply of such a body of men.

And it is because I hold this conviction so earnestly that I venture to call to your remembrance the claims of what may be called, with some qualifications, the only Unitarian theological school in this country. I know, of course, that the obvious and crowning difficulty which stands in the way of the work we have in hand is to be found in the natural reluctance of business men to give of their substance for schools the studies of which seem to be so remote from the practical interests of common life. A school of divinity does not touch the imagination like an industrial or artistic institution. Men must be educated to the sense of its need. To the ordinary mind, no science could be more impracticable than astronomy. But all intelligent navigation depends upon astronomy, and the man who built the Lick Observatory for star-gazing made every common sailor his perpetual debtor.

Let me tell you, as briefly as I can, some of the reasons why we ask Unitarians to adequately endow the Meadville School.

1. Because Meadville is the only Unitarian theological school in this country. Cambridge Divinity School claims to be simply an institution for the study of scientific theology. Of the superior value of Cambridge in supplying our pulpits with men of noble quality and worth it would be useless, even absurd, for me to speak in this presence. With its noble endowment and special corps of teachers, its work cannot be overestimated. But there is and always will be an imperative need for a school which is pledged to the education of men for the administration of Unitarian churches, —men who, while they are not pledged to specific creeds, still hold themselves under an unwritten obligation to devote a reasonable measure of the future to the organization and service of such churches.

2. Because Meadville has for fifty years been growing with a slow and wholesome growth into the very fibre of our denominational life, and every educator knows the subtle value of the element of time in any educational work. There is a wealth of association and power of prestige about its history which elude the imprisonment of words, but the value of which will be felt by every mind not closed to the sentiment of reverence. It is the inestimable legacy bequeathed by the passing years, of which every student unconsciously partakes. The place is redolent with memories of those who, being dead, yet speak the untranslatable language of spiritual power. The true radical never destroys a healthy root; and, whatever its admitted faults of administration, Meadville has for a half-century sunk its wholesome, vigorous roots into the very life of our Liberal Church in America.

3. Because Meadville already has a "plant"—using that word in its broadest sense—worth in money value nearly a quarter of a million of dollars. Deducting $70,000 of this as the estimated value of its buildings, furniture, ground, and library, $175,000 is available as an endowment fund. This yields annually about $7,500 with which to pay all its running expenses, including the salaries of three professors and one instructor. This property has been managed with rare wisdom and judgment by the domestic administration of the school, but, of course, is wholly inadequate to its obvious needs. Some months ago it was suggested that $35,000 should be raised to endow a new professorship, bearing the revered and honored name of James Freeman Clarke. The demand met a generous response. When the amount was nearly raised, it was recognized by the wiser heads of the denomination that, owing to the prevalent low rates of interest for stable and secure investments, at least $50,000 would be needed for this chair. At this juncture, some of the brethren declared that it was easier to do a great thing than a little one, so

they proposed that $100,000 should be raised and two new chairs be endowed, the latter to bear the name of that splendid scholar and rare thinker, Frederic Henry Hedge. You will understand that, in my estimate of the present value of the school "plant," the $35,000 already nearly subscribed is included. So that, when the $100,000 is all obtained, the school will be in the possession of about $350,000. According to the mature judgment of Eastern capitalists, this endowment could not reasonably be expected to yield more than four per cent annually. The work to raise this needed amount is being organized by the Women's Auxiliary Conference. This is a guarantee that the work will be done. But I should be sorry to see the great West, that owes so much to Meadville, voluntarily cut itself off from the joy and privilege of bringing about this blessed consummation.

You have heard to-night an eloquent plea made in the interest of a needed school in the heart of the great Mississippi Valley. I can see such a school on the horizon of the future, but it is the future of the twentieth century. I speak no slighting word of "castles in the air": they are the fabrics in which our hearts have spent their happiest hours; but let us put our hands to the nearest and most imperative duty. Meadville pleads her fifty years of valued service; points with silent pride to her long roll of preachers, living and dead, who held and hold many of the commanding pulpits of our church; can exhibit the records of a rare wisdom and conservatism in the administration of its business affairs; and, what is worth all the rest, displays an honest and earnest effort to put itself abreast of the newest and most courageous thought in religion and theology. It is seeking to enlarge its Board of Administration with the presence of men who truly represent that larger faith.

If you will endow it adequately and generously, give it the means of commanding the services of the best teachers, and help put at its head some man of national reputation for scholarship and administrative ability, it will abundantly justify your largest expectations. Let us make one strong, united, and national effort to equip this school with the instrumentalities of the best ministerial training.

The real demand for another theological school does not exist. Every man of business knows that the argument of distance has no validity. Travel is so cheap and rapid that Meadville is nearer to the Pacific Coast than it was to Chicago fifty years ago. The multiplication of cheap and superficial schools I believe to be the weakest link in our system of modern education. And I sadly fear that the present demand for an increase in theological schools will mean scrappy, superficial, and imperfect training in our younger ministers. No denomination can less afford to have in its work men who are poorly equipped for service. The dependency and isolation of our churches; the absence of trained overseers to watch the growth of feeble societies and restrain the natural tendency to experiment in brand-new systems of religion,—all demand that the minister shall carry to his first charge as great a measure of knowledge and of the garnered fruits of others' experience as his capacity will permit.

The kangaroo can safely be born "at a very early stage of his existence," because he rarely wanders far away from his mother, who has been wisely provided with the means of supplementing the defects of his premature appearance upon this sphere of being. And the other denominations may safely throw into their work unformed and ill-educated men, because such men are being watched and helped by tried masters in the work of organizing the kingdom of God. With us every minister stands alone. In the mount of vision he may see the patterns of the things that belong to the heavenly city, but he has no earthly models upon which to pattern his religious work. Every new church is expected to be an educational pattern shop, and the untried man must waste valuable force in a creative labor which none but minds of rarest power can hope successfully to perform. Fortunately or unfortunately, each Unitarian expects his minister to be a religious genius. Now, under our system, none but men of much native force can generally be utilized. But, with a method of thorough ministerial training, we can safely employ a body of inferior men, who, supplementing their devout zeal with wise education, may become, if not brilliant preachers, sincere master-workmen in this divine art of creat-

ing the kingdom of God. But this great work will never be done in hastily improvised and poorly equipped institutions of learning.

Our need of workers is confessedly great; but one man clad in the whole armor of God is more valuable in fighting ignorance, superstition, unrighteousness, and wickedness enthroned in high places than a dozen men who wear the hastily constructed pasteboard helmets of Don Quixote, that are shattered in the first encounter.

I know all that can be said about the narrowness of pure professional training. But, when I see the ease and facility with which some of our ministerial Jacks-of-all-trades throw off the lightly assumed habits of their profession for the seductive pursuits of secular life, I long for a body of specialists who are so colored and saturated with the ingrained spirit of their profession that its abandonment shall seem almost like a dislocation of the soul,—men who make their richest and broadest culture always the servant and minister of the sacred function which is the supreme interest of their lives.

The word of the hour is concentration. Let us put our gifts and energy into an established school. To create a new theological school would mean the expenditure of an incalculable amount of energy, and at least $350,000 in money. Who will supply this wealth and work? Our present and pressing duty is to strengthen the things we have. If we will bravely and wisely resolve to make Meadville what it ought to be, we shall soon see a school which can meet every rational demand inside the next half-century of denominational life.

JOHN SNYDER.

St. Louis, Mo.

OPEN LETTERS TO MR. GLADSTONE.

REVELATION AND INSPIRATION.

We referred last month to the series of articles that Hon. W. E. Gladstone has been writing in *Good Words*, now published in book form, under the title, "The Impregnable Rock of Holy Scripture." The views of inspiration and revelation maintained in these articles are so mediæval and utterly inadequate to the best thinking of our time that Rev. John Page Hopps of Leicester, Eng., begins the first number of his new monthly, *The Coming Day*, with an "Open Letter" to Mr. Gladstone upon the subject, followed by a reply from Mr. Gladstone and a brief rejoinder of his own. The three letters are so well worth reading that we reproduce them. Mr. Hopps promises still farther correspondence upon this subject.

MR. HOPPS TO MR. GLADSTONE.

LEICESTER, July 15, 1890.

Dear Mr. Gladstone,—A careful and sympathetic reading of your articles in *Good Words* suggests to me a possibility far beyond the immediate purpose of your deeply interesting papers. In the sphere of Theology,—one might almost say in the sphere of *Religion*,—the one great and urgent want is some reasonable idea of *Revelation*. The revolt of the nineteenth century against Revelation is not revolt against Religion, but is the revolt of the rational, historical, and scientific mind against the theory that the Almighty once supernaturally interfered with the ordinary course of human life in order to produce a Book, every part of which should represent and, in fact, *be* his one final message to mankind.

It is this that has produced, is producing, and will produce nothing but the stress of contention within the camp and the sterility of agnosticism outside of it. It is time to end all this, and to produce a doctrine of Revelation which shall be at once rational, historical, and scientific.

Part of a sentence in your chapter on the Psalms suggests such a doctrine. You use the words, "that specialty of Divine suggestion and guidance which we term Revelation." But surely "Divine suggestion and guidance" never cease. It is, indeed, astonishing that the advocates of the old impossible theory of Revelation do not see the enormous logical difficulties that beset them in relation to the present influence of the Almighty in human affairs, and the enormous inconsistency that also besets them when, while insisting on their theory of Revelation, they also pray for the guidance and teaching of the Holy Spirit.

The way out is clear. The Almighty is the ever-present Creator and Providence. In him we all "live, and move, and have our being." As one of our own poets has taught us, Nature is the body, but God is the soul. Well, then, all is from him,—the delicate natural influences that color leaves and flowers, and the subtile and profound natural influences that tone the thoughts of men. If we conceive of Nature as a mighty whole, and of God as, in some unknown way, its informing and guiding Spirit, we shall arrive at the only possible theory of Revelation able to stand the scrutiny of Reason, the questionings of History, and the analysis of Science.

The "specialty of Divine suggestion and guidance" to which you refer can only mean one thing,—the operation of the creative energy in the sphere of mind and soul, and perhaps in an intense degree. But the creative energy wells up or is forceful in a million ways, and it does not, in any sphere, imply perfection. That it does not make everything perfect at once may be a mystery, but it is not a contradiction nor an absurdity: it only suggests that the mighty Power works by steadfast laws, and deals with matter and mind as they exist at every stage, but ever leading both "out of darkness into his marvelous light." Much mystery of course remains; but this view of "Divine suggestion and guidance" is, at all events, one that can be presented to Reason, and that History and Science might readily admit.

The Bible itself teaches that it is God who worketh *all in all.* But that seems inevitable. "My Father worketh hitherto," said Jesus; and that is so entirely reasonable. *God works:* that is all we can say, unless we add, He works always, everywhere, and in all. To him there is no supernatural: all is natural. So, then, his working is only a question of degree or aim, not of time. Here the creative Power comes to fruition in a violet, and there in a poem; to-day in a sea-breeze, and to-morrow in a Reform Bill; now in a martyr's dying cry, and now in a psalm; in a corn-field or a Christ. It is surely the same God who worketh all in all; it is surely only a question of purpose on his part or of receptivity on ours.

A few days ago, I spent a Sunday evening in a Welsh Methodist Chapel, and once again heard the upsoarings and pathetic strains which, for me, more than any others, capture the soul, and speed it on to intensest praise and prayer. Whence came all that but from the God in man?—a veritable revelation from within and from above. For my own part, I cannot but think that there is as much of God in these heaven-scaling hymns as there was in the temple-psalms of Jerusalem. "Out of the depths have I cried unto thee" describes them both. If "Divine suggestion and guidance" are proved because these Hebrew Psalms were struck out of the human heart in spite of (might we not say *because of?*) surrounding idolatries and depravity, why may not "Divine suggestion and guidance" be traced in these modern Psalms,—aye, in the very music, "the strong crying and tears," struck out from the human heart in spite of (or because of) surrounding carelessness, sorrow, and sin?

Revelation thus conceived is not the communication of infallible truth at once, but the process of gradual enlightenment, from stage to stage, in constant harmony with the law of natural development. This at once brings it within the universal human sphere, and includes not only one race, but all races, not only one form of Religion, but all. But more: it at once includes, within the domain of "Divine suggestion and guidance," the wisdom, the insight, the devotion, and the love of all who have taken their place and done their part in the great or small redemptions of the world, in any sphere; nay, but it also brings within that domain the very handicrafts of the world. The writer of the Book of Exodus understood this when he penned the following remarkable words: "The Lord spake unto Moses, saying, 'See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.'" So, then, the Holy Spirit can be given to the goldsmith, the silversmith, the worker in brass, the mason, the builder, and the wood-carver, and these may receive the revelations of the Most High. What follows? This: that the workshops and laboratories of the world are as truly the objects of "Divine suggestion and guidance" as its altars; that the Statesman may be as truly inspired as the Psalmist, and that men in the House of Commons, as well as in Westminster Abbey, may be God's serving priests. The difference is only in aim or in degree.

This conception of Revelation restores God to the race, Revelation to humanity, and Religion to the world; and puts a meaning of unspeakable pathos and suggestiveness into Christ's great prayer, "Our Father who art in heaven, thy kingdom come!"

This is the barest indication of the much-needed reconciling view of Revelation; but it is as much as I can venture to lay before you; and I have written thus much only because your truth-loving mind seems to invite such confidences.

Heartily yours,

J. Page Hopps.

MR. GLADSTONE'S REPLY.

London, July 21, 1890.

Rev. John Page Hopps:

My dear Sir,—I agree with much that is contained in your letter, and I sympathize with what seems to me to be its spirit, as being neither that of cynicism nor of irreverence, both so rife in our time.

I do not in any way shrink from the words you cite, and I look on all real narrowing of differences as a good.

You consider that the "specialty" of Divine suggestion and guidance signifies a distinction not in kind, but in degree. For this I can see that there is much to be said; yet, before embracing the proposition as a basis, I should wish to consider it much more carefully and thoroughly.

Among the clearest of all clear things to me is the prevalence of that disturbance in creation which we call sin; and what appears to follow, as far as an argument *a priori* is admissible, is the propriety, the need, the enormous value of an adequate remedial provision. Such a provision we seek in revelation, and most of all in the grand revelation of the Person of our Lord.

I hope these few words, which are much at your service, may not widen the space between us; and I remain, my dear Sir,

Faithfully yours,

W. E. GLADSTONE.

MR. HOPPS'S REJOINDER.

BOURNEMOUTH, August 1, 1890.

Dear Mr. Gladstone,—Thank you for your reply. I did not intend to trouble you with another word, but am naturally anxious to reap for mankind the full effect of your words, "before embracing the proposition as a basis, I should wish to consider it much more carefully and thoroughly." I will cherish the hope that the fruit of this may yet appear.

We who *have* fully considered the proposition, and now admit its validity, would join with you in deeply feeling the misery of "sin," and the need of "an adequate remedial provision." But we see in sin not so much a "disturbance in creation," as a mysterious incident in it. We see in man not a fallen, but a risen and a rising creature, whose sin is incidental to his painful but necessary journey out of animal darkness into God's marvelous light.

Nor do we find any difficulty in admitting that our Heavenly Father, who is always and everywhere revealing himself to us as a redeeming or saving power, *did* manifest himself in that supreme human being who, in a sense, may not unfitly be called "our Lord." We would only add that he is also revealed every morning afresh when the light from millions of mothers' eyes and the love from millions of mothers' hearts tell of the "remedial provision" which, every day and in innumerable ways, tends to save God's children from their sin.

If you will permit me, I would urge upon you that the difference between us is one which, in the sphere of Science, has already been worked out. You seem inclined to regard as exceptional and miraculous what I would treat as universal and normal. In the sphere of Science that is settled. There, we have advanced from the theory of catastrophe and miracle to the perception of the steady flow of natural law; and, in the sphere of Religion, a similar advance seems inevitable. There lies the great reconciling thought. What a splendid service you would render to mankind if you would help us along that glorious road!

Heartily yours,

J. PAGE HOPPS.

THE VISION OF CHRIST.

"O Christ, dear Master, if I could but see thee face to face, and feel the reality of thy blessed life," I prayed. . . .

But at that moment my servant came to me with a broken cup, much prized, and now useless; and, after coldly remarking that she ought to have had more care, I bade her go away and not disturb me. So she went away, unhappy and unforgiven.

"O Christ, dear Master, if I could but hear thy blessed tones speaking to me," I prayed yet again. . . .

But a little disturbing voice cried loudly and sadly at my door for a broken doll, and I bade the baby go away and not break in upon my quiet hour.

"O Christ, dear Master, if I could but have a token of thy personal love for me," I prayed yet a third time. . . .

But no voice nor vision came to me, so I rose from my praying, and went about in the house. My servant sang not as usual over her work, nor did she greet me as I passed; and there in a corner, asleep, with the recent tears on the little pale cheek, lay the child and her broken doll, and her first great grief.

And somewhere in my heart a voice spoke out clear, so that I could not choose but hear: "Forever and forever, I, the Christ, am that which asks for love and compassion. These asked for both from thee, and thou gavedst not. Thou shouldst have looked for me in them, and they would then have found me in thee. Thou canst not find me until thou art able to lose thyself in love and compassion. If thou wouldst know me, thou must be me."

So I picked up the baby and her broken doll, and spoke words of tender good cheer to my servant, and led them both out into the sweet garden and the afternoon sunshine, to gather flowers and fruit, till by and by the air was full of laughter, and smiles were on all our faces.

Oh, then I knew that behind our smiles was the face of Christ, and in our happy tones his voice!

For Christ is the love that redeems, and the compassion that heals, and the unselfishness that brings joy and makes man happy, even as God is happy.

L. ORMISTON CHANT.

London, Dec. 25, 1890.

DOES THE BIBLE TEACH EVERLASTING PUNISHMENT?

Assuming, as we do, an existence for all men after death, the most serious question which follows is, What have we to hope or fear, beyond this life, for the worst, the lowest, and most unpromising of our kind? Or, using a well-coined phrase, What is the doom of the wicked?

Most Christians go very far back for their sighting-ground on this great question, to the story in Genesis of what is called the sin of Adam and the fall of man, wherein it is shown, as they claim, that the entire human race is in a ruined and hopeless condition, under the wrath of God, from which escape is provided for those who will accept it in the gospel and death of Jesus.

But a few words of comment may well be made on this story of "The Fall." First, it is without name or date; and the utmost efforts of scholars have failed to discover when and where it was composed. It occurs in Genesis; but Genesis is evidently a collection of the short writings of several authors, each distinguished by his particular style and use of words, but no one signing his name or giving any clew to it. Moreover, the story reads like a production of earlier date than written history, rather than a bundle of strict historical statements. Scholars are coming to agree that it is probably an old Oriental poem or legend, brought by the Hebrews from Babylon at the close of their captivity, a comparatively late period in their history.

But, again, if one will carefully read the story, forgetting the dogmatic interpretations which have been put upon it, I doubt whether he will find any fall of Adam or fall of anybody. The word "fall" is not used; and, when the first pair are said to be expelled from the Garden, it seems very much like the history of us all, when we ceased to be children, and were sent forth from the nursery, where our idleness had begun to produce mischief, into the real world of real life,—not for our punishment, but because we had grown too large to be treated longer as babes. No curse of God is said to descend on the first man and woman: they are simply put to work to earn their own living, and take their share of responsibility; and the ground, it is said, is "cursed," or hardened, for their sake, just, we may suppose, as one gives his growing child rugged tasks and cares in order to make a man of him.

Well, come down through the history of the Jews as pictured in the books of the Old Testament. Adam's sin and fall, carrying the whole race to ruin with him, if it were a supposed fact, must needs have been a matter of constant and most serious interest, especially as the Jews were the most religious of peoples. What, then, do we find? Take the unabridged Concordance, and look through the Old Testament, from the end of Genesis to the last word of the last book, and the name of Adam is found but twice,—once in the book of Deuteronomy and once in the poem of Job,—and both these times in the way of literary allusion, and without reference to any fall. "The Fall of Man" was clearly not one of the doctrines taught by the prophets and teachers of the Old Testament.

We come now to the gospel of the New Testament, and hearken to Jesus. Surely he will set forth this dire catastrophe of the first parent. It will, indeed, be the burden of his thought; for has he not come into the world to undo the terrible lapse and ruin of the human race? Listen, then. What do we hear from the Great Teacher? Not a sentence or a syllable on the subject, from the day of his birth until his departure from the world! The record does not tell us that he ever spoke the word "Adam," or alluded to our first parents, or intimated that there had ever been a fall of man. Well, it would seem that an event, or a doctrine, which no prophet or psalmist of the Old Testament ever mentions, and which Jesus passes by in absolute silence, does not demand very much attention on Bible or Christian grounds. The Christian of to-day, if he follows the example of his Master, will let the matter entirely alone.

But, it is said, Jesus did teach the everlasting punishment of the wicked. Let us see. There is a Greek adjective, "*aiōnios*," which in three instances he is represented as using to describe the retributions of sin. This Greek word is capable of being applied to things which are everlasting; though, in a large majority of cases, as used in the Bible and other books, it is applied to things which endure only for a while. It is

an adjective from the noun "*aiōn*," meaning "age," or "world," and has no necessary reference to duration.

Prof. Moses Stuart, for so many years an honored teacher in the Andover Theological Seminary, says of "*aiōnios*," "The different shades by which the word is rendered depends on the object with which '*aiōnios*' is associated." Olshausen, the able orthodox commentator of the Scriptures, says, "The Bible is deficient in an expression for timelessness." Jeremy Taylor, who surely had no leanings to Liberal Christianity, wrote, "'Everlasting' signifies only to the end of its own proper period." Dr. Isaac Watts, the great hymn-writer and Bible student, says we ought not, when speaking of men, "to positively affirm that their existence shall be equal to that of the blessed God, especially with regard to the duration of punishment." And the orthodox Prof. Taylor Lewis, speaking of Matthew xxv. 46, says, "All we can etymologically or exegetically make of the word in this passage is, 'These shall go away into the restraint, imprisonment, of the world to come.'" I could quote at great length from students of the Scriptures, reaching from Saint Origen in the third century to Canon Farrar in the nineteenth, to show the indefiniteness of this word, or, rather, that it does not express duration at all, but refers to the inherent and spiritual quality of the punishment to be endured. A signal instance is found in the seventh verse of Jude, where the destruction of Tyre and Sidon, which is represented as occupying but a single day, is called "the punishment of eternal (*aiōnios*) fire." Spiritual, as distinguished from and contrasted with all reckonings of time, would be an approximate definition of the word.

Now, consider this: The congregations that Jesus addresses, so far as the record shows, seem to be composed largely of Pharisees and Sadducees. Possibly, some representative of the Essenes, the third school or division of the Jewish people at that day, may have been present, and perhaps some others; but only Pharisees and Sadducees seem conspicuous. Jesus and his biographers appear to regard them as the most important part of his hearers, and to them his discourses are very largely addressed. Now, the Sadducees, as we know, either disbelieved in a life beyond this or ignored the subject altogether. The Pharisees, at this time, believed in future existence, and added to this belief the conviction that all Jews who did not forfeit their Jewish birthright by some treason or disloyalty—all Jews who remained Jews to the end of their lives—were sure of resurrection to everlasting happiness hereafter. They believed, or many did, that the heathen were doomed to wander as dim shades in the underworld, and perhaps to be tortured there, but that all loyal Jews, either by transmigration or in some other way, were sure of endless felicity. Here, then, was an audience of men, a considerable and very important part of whom did not believe that the soul survives the body's death, and of whom the other principal part had no thought that they or any of theirs were in any danger of an unhappy doom in the world to come. The doctrine of everlasting punishment, as affecting the destiny of either of these two classes of his hearers, was therefore a thing entirely new to them. Jesus, according to the theory, was declaring to these uninstructed men predictions of the greatest catastrophe which could possibly befall them, —unimaginable and sickening in its horrors; and every man he spoke to was in instant danger of this doom which words cannot describe, and from which no escape, save that which he could offer them, would be possible. It was a peril of which no one of them had ever thought as possible to himself. Think carefully of this, and then we will turn to these farther facts. Supposing that Jesus' words mean actually endless punishment, he never, by the record clearly alluded to the matter but three times in all his three years' ministry. All he is reported to have said could have occupied no more than two or three minutes by the clock; and whether he actually said anything on the subject depends on the meaning of a variable word, which in a large majority of cases means something quite different from "everlasting." We may add to this that the Gospels of Luke and John do not record that Jesus ever spoke this word at all, or any word applied to punishment which can possibly signify its endlessness.

I am aware that other passages are sometimes quoted than those which contain this adjective, but only in a secondary way,

these three passages in Matthew and Mark being the main and indispensable supports of the doctrine in question. Without these, it would never have occurred to Christians that everlasting punishment is taught in the New Testament.

Perhaps, however, I ought to speak of two or three other expressions which are regarded by many as *corroborating* the doctrine of endless punishment. The Greek word for punishment in Matthew xxv., above alluded to, is "*kolasis*," the expression being "*kolasis aiōnios*" [*εἰς κόλασιν αἰώνιον*]. But the most superficial student of the language, as well as the most profound, is aware that this noun involves the idea of correction, pruning, or discipline, and only by straining it far beyond its original and current meaning can the idea of torment, other than for amendment and restoration, be associated with it.

The words translated "hell," too, should have a moment's consideration. The Old Testament word "*sheol*," thus rendered, means simply the underworld of spirits good and bad; and no unbiased scholar, I believe, claims that it has any necessary reference to punishment. In Genesis xxxvii., Jacob is represented as saying, "I will go down into the grave, unto my son, mourning." Here the word translated "grave" is *sheol*, meaning the place or state of the dead. The translators of the common version render it, in the sixty-five cases where it occurs in the Old Testament, thirty-one times as "grave," thirty-one times as "hell," and one as "pit." It does not really mean "hell" in a single case, nor, indeed, "grave." How would it seem to represent Jacob as saying, "I will go down into *hell*, unto my son, mourning"?

In the New Testament, the two words "*hadēs*" and "*gehenna*" are translated "hell." *Hadēs* here occurs eleven times, in ten of which it is rendered "hell." In the remaining instance, it is translated "grave": "O *Grave*, where is thy victory?" No person, to my knowledge, has ever attempted to show why *hadēs* should not always be understood as the equivalent of *sheol*, meaning "the underworld." But, surely, if it can be translated "grave" in this one instance, it could equally well be so rendered in the other eleven. And there is no reason, if the word "hell" expresses its meaning in the ten cases, why we should not render the eleventh, "O Hell, where is thy victory?"

Gehenna, which is spoken of twelve times, is the valley of Hinnom, near Jerusalem, where the worship of Moloch had at times been celebrated, which had long been used as a city cesspool, and where, according to some authorities, the city had long kept a bonfire for the destruction of its offal and refuse. Of course, every reference to the place in connection with the thought of punishment must be purely metaphorical, as no one is known to have been actually punished there. Very naturally, it would seem, from its later uses, the idea of correction and purification became associated with the spot. Saint Origen, who made a thorough study of this matter in his Scriptural investigations, declared that he had found that the Jews metaphorically associated the idea of future punishment with this valley, *because* it suggested to them purification and correction. At all events, there is no instance in the New Testament where either *gehenna* or *hadēs* is described as everlasting.

There is another word still, which, in one instance, in the second chapter of 2 Peter, is translated "hell,"—namely, *Tartarus*, a word borrowed from pagan mythology, and in this case clearly used to express an event of temporary duration.

Every reader can judge for himself with what reason or moral right translators of the Scriptures can thus play fast and loose with these words, no one of which ever meant "hell," and which, to suit doctrinal emergencies, the translators seem to render in whatever way best suits their present strait.

Now, if any one can think that Jesus, foreseeing this awful fate into which almost every one of his hearers was surely destined to fall unless warned and rescued by him, and into which any one of them might plunge at any moment, yet could spare but so small a part of his time to speak of the matter, while he discoursed at length on other subjects, and even then suspended the doctrine on a word, or a few words, of so uncertain meaning that the unbiased student is left more than in doubt whether he ever meant everlasting punishment,—if any one can think this of Jesus, I do not envy him his mental attitude toward the Master. Under this view, Jesus would seem a heart-

less trifler with men's dearest interests. If I had been living at Johnstown, Pa., and had for three years foreseen without a doubt that the fearful disaster was coming to that place which actually befell it, and if in all those years, though mingling freely with the people, I had definitely alluded to their peril but three times in a way which would cause anybody to note it down, and then only momentarily, and in such hurried and indefinite terms as left it doubtful whether, indeed, I had ever spoken of the matter at all,—does any one think the survivors of that catastrophe would bless me now as their benefactor and their savior from danger?

SAMUEL C. BEANE.

Newburyport, Mass.

WHAT DO UNITARIANS BELIEVE?

For the purpose of rendering, if I may, some little assistance to the large number of persons all about us who are asking the above question, as well as with the hope, possibly, of stirring up others still who have not yet done so to inquire, I have prepared the following brief summary of information regarding the principles and positions of Unitarians.

Freedom of Inquiry in Religion.—We believe that the same God who is the author of religion is also the author of reason; that there is no other way in which truth can possibly be separated from error in religion except by investigation and the use of reason; and, therefore, that it is of the highest importance that there should be everywhere the freest and fullest inquiry with reference to religious things, in this inquiry every man being permitted to stand upon his own feet and to judge for himself, subject to no dictation or pressure from councils, synods, conferences, presbyteries, creeds, catechisms, fathers of the church, doctors of the church, or preachers.

No Creed.—We have no creed; that is, no authoritative statement of beliefs which persons are required to subscribe to,—first, because we believe to the fullest extent in liberty of thought, and would do nothing to check it; secondly, because, in the very nature of the case, it is impossible for any two persons to see truth exactly alike, and therefore a creed made by one man for another must be more or less inadequate, if not false; thirdly, because if we had a creed fitted to our wants to-day, we should either have to stop growing in knowledge and insight or else get a new one to-morrow; fourthly, because neither Jesus nor the apostles taught any, nor did the early church possess any; fifthly, because history gives unmistakable proof that creeds and authoritative statements of doctrine have always tended to tear the Christian Church to pieces, to multiply sects, to suggest and foster persecutions, and to hinder progress.

Something Better.—But, while we have no creed or fixed statement of doctrine which we prescribe as a condition of Christian fellowship, we *do* have a *great, central principle* and a *few great, simple, central faiths.* Our central principle is this: the necessary harmony of true religion with reason, or the supreme authority of reason and moral consciousness in the search after religious truth. From this fundamental principle, everywhere held to among us, has resulted an essential agreement as to the general, fundamental faiths upon which our movement builds,—an agreement probably quite as great as can be found in churches which have authoritative creeds.

God.—We believe God to be one, not three or more; an intelligent First Cause, not an ultimate blind force; beyond our utmost thought, powerful, wise, holy, just, good, not malignant, or indifferent, or in any way imperfect; the embodiment of all, and more than all, that we can possibly mean by that name which Jesus taught us to call him,—"our Father,"—and hence one who can never cease to love and care for all his children, in this world or any other.

Inspiration.—We believe that inspiration is not something which can be locked up in writing, or confined to any age or people, but that now, to-day, and here with us, just as truly as two thousand or three thousand years ago, and in Palestine, the Infinite Spirit of Wisdom, Truth, Beauty, and Love waits to come with its inspiration into every receptive mind.

Revelation.—We believe that revelation is progressive, not stationary; that it is of all times, countries, and races, not of the remote past or of a single people only; that it comes through many channels, including nature, history, and the mind of man, not through any single channel alone or in any

miraculous way; that, so far from revelation being confined to one book, all moral and spiritual truth known to man belongs to it; that as a race we are now standing only in the morning dawn of revelation, not in its evening twilight.

The Bible.—We believe that the Bible is the greatest, the most influential, the most important, the noblest depository of this revelation that has come down to us from the past, and is therefore to be prized by us as the most precious and sacred of books, though not as the only sacred book of the world, nor by any means an infallible book.

Jesus.—Accepting the Bible teaching that all men are "sons of God," we yet believe that Jesus, by reason of the exceptional purity and perfectness of his character, was pre-eminently what the New Testament in a number of places calls him,—*the* son of God. We believe him to have been divine, but not Deity,—as we believe that humanity, in the degree of its perfection, is everywhere divine. We teach tender love and earnest reverence toward him; but we do not worship him, because, among other reasons, he himself, both by word and example, taught us to worship only God, his Father and ours.

Coming to Jesus.—While we believe that no words in our day are more often used among certain large classes of religious people in a sense which has in it *no sense*, but is mere sentimentalism and cant, we at the same time most sincerely believe in a real coming to Jesus; that is, a coming (through study and reflection and effort) to a constantly more and more perfect imitation of or conformity to his pure and exalted spirit and life.

Believing in Jesus.—Believing in Jesus we do not understand to consist in believing any speculative theological doctrines *about* him,—as his incarnation, his deity, his atonement, his relation to a trinity. True believing in Jesus we understand to consist in believing in *him*,—in what he was and did, in the kind of life he lived and character he exhibited, in such love to God and man, such devotion to truth and duty, such beautiful self-sacrifice, such patience and gentleness, such bravery and fidelity, as he everywhere taught and exemplified.

Following Christ.—We believe that the truest following of Christ is to go about doing good.

Conversion.—The word "convert" means "to turn," or "to turn about." Inasmuch, therefore, as all men, being imperfect, are liable to commit errors, and fall to walking in ways that are not right, we believe that all men have need to be converted,—not once, but again and again.

The New Birth.—We believe that to be born again, and to continue to be born again, into new and perpetually new, into finer and higher and forevermore finer and higher spiritual life, is what Jesus taught to be the law of our being and the design of the Creator for all men.

Salvation.—We believe in salvation by character, not salvation by purchase or transfer; and that Jesus saves men solely by helping them to become better, not by vicariously atoning for their sins.

The whole idea, in all its forms, that God, before he can or will pardon men's sins, must have some third party to make him willing, or some sort of "plan" or "scheme," whereby he becomes able to pardon, we utterly reject. We believe that God's paternity is real, and not a mere pretense of paternity; and therefore that the moment any human child of his manifests sincere penitence, and seeks forgiveness of his sin, God freely and joyfully forgives, without any thought ever of requiring first the suffering of an innocent person in the place of the guilty. In our reading of the parable of the Prodigal Son,—that part of the teaching of Jesus in which he illustrates most fully God's dealing with his erring children,—we find the father represented as running to meet the penitent son "while he was yet a great way off"; and we do not find even a hint that the elder brother, who had not sinned, was required first to make an "atonement" for the younger, or to "intercede" for him, or to "satisfy justice," or to "propitiate" the father, or to do anything in any way to promote the father's willingness or ability to forgive.

The Guilt of the Race for Adam's Transgression.—We believe that nobody can be guilty for anybody's sin but his own.

Good and Evil.—We believe that the world is not fallen, but incomplete; and that, in the nature of things, evil is transient, and good eternal.

Human Nature.—We believe that human nature is imperfect, but not inherently bad;

that it has been wisely appointed to man to rise by slow degrees and long and even painful effort out of low conditions into conditions ever higher and better, and not that we are the degenerate descendants of pure and perfect ancestors in some remote past. We believe that the race, as a whole, occupies a higher plane to-day than ever before, and that this progress of the past gives us ground for faith in a greatly increased progress in the future.

Retribution.—We believe that no wrong-doing will go unpunished, and no right-doing unrewarded; that all punishment for sin is natural, not arbitrary, reformatory in its aim, not vindictive, and therefore cannot in the nature of things be everlasting.

Heaven and Hell.—The doctrine of an eternal hell we unqualifiedly reject, as the foulest imputation upon the character of God possible to be conceived, and as something which would render happiness in heaven itself impossible, since no beings whose hearts were not stone could be happy anywhere, knowing that half the human family, including many of their own loved ones, were in torments. Instead of such a dark and God-dishonoring doctrine, we believe that the future existence will be one ruled by Eternal Justice and Love, that he whom in this world we call "our Father" will be no less a Father to all his human children in the world to come, and that that world will be so planned as not only to bring eternal good to all who have done well here, but also to offer eternal hope to such as have done ill here.

Faith and Works.—We believe in faith,—faith in God, faith in man, faith in truth, faith in duty, and that all these faiths are "saving faiths." We believe in works,—that the more good works a man does, so that his motives be good, the better pleasing to Heaven is his life; and that no salvation of any worth ever comes to any human being except through faithful and earnest work.

Worship, Love, and Service of God.—We believe that man is as much made to worship as to think, but that perfect worship of God includes reverence for everything high and pure in humanity; that perfect love of God includes love to all God's children; that he best serves God who is most useful, and who obeys best every law of his being,—physical, intellectual, moral, spiritual.

Church Membership.—We believe that the true basis of church membership and all Christian fellowship is not an intellectual belief of formulated creeds or articles of faith, but a sincere desire to unite for a common purpose of Christian worship, moral culture, and human helpfulness.

Science and Religion.—We believe that science and religion, having the same author, can never, by any possibility, be antagonistic, but that true religion is scientific, and true science is religious. We cheerfully acknowledge that science has already been of incalculable service to religion in helping to rid it of many degrading and hurtful superstitions and errors; and we bid all scientific investigators a most sincere God-speed in any and every investigation which can throw light upon any of the great religious questions of the time.

Fellowship of Religions.—While we believe that Christianity is the highest and best religion of the world, we believe also that the other great religions of mankind have in them much that is true and of God, and that God, instead of having arbitrarily chosen out one single people and made it the sole channel of his communication with the race, leaving the rest in midnight darkness, "has not left himself without witness" among any people, and that "in every nation he that feareth God and worketh righteousness [according to the best light he has] is accepted with God."

The Above.—The above, while not a creed, or authoritative statement, or one binding upon any but the writer, is yet believed to be in essential harmony with what is commonly held and taught as fundamental among Unitarians, as it is also believed to be in essential harmony with reason, science, the best scholarship and thought of the age, and the teachings of Jesus.

SOME LEADING POINTS OF UNITARIAN BELIEF, WITH SCRIPTURE REFERENCES.

1. One God, and only one, the Father, a Spirit, the only proper object of worship; in contradistinction from a trinity, and worship of Jesus or of the Virgin Mary. Matt. vi. 9; Mark xii. 29; John iv. 24, xvii. 3, xx. 17; Eph. iv. 6; 1 Tim. ii. 5.

2. Jesus not God the Son, but the son of God (his sonship consisting in moral god-likeness, many others besides him being

called in Scripture "sons of God"); not Deity, but divine (all humanity being the "offspring of God," and therefore, in the degree of its perfection, divine). Matt. xvi. 16; Acts ix. 20; Acts xvii. 29; 1 John iii. 1, 2; Hosea i. 10; Matt. v. 9; Gen. i. 27; James iii 9.

3. Human nature not inherently evil (nor, as the creeds of at least two of our great Christian denominations say, "dead in sin, wholly defiled in all the faculties and parts of soul and body. and therefore bound over to the wrath of God"), but created "in the image of God," and even in its lowest estate containing much that is beautiful, noble, and well-pleasing to God. Gen. i. 26, 27; Rom. ii. 14, 15; Mark x. 14, 15; Luke vii. 1–9 and 36–48.

4. God's love universal and everlasting, extending as much to the next world as to this; all punishment remedial and disciplinary; all men finally to be saved. Isa. xlix. 15; Jer. xxxi. 3; Ps. cxxxvi. 1; Matt. xviii. 14; Col. i. 20; Heb. xii. 5–10; 1 Cor. xv. 22–28; Luke xv. 20–24.

5. The Bible the most important and sacred of books, but not to be accepted as infallible, because in some of its parts opposed to the teachings of science, the best conscience and reason of our time, and the teachings of Jesus. Matt. v. 33–44. Compare Matt. v. 44 with Ps. cix., with Deut. xix. 13–21, with Josh. xi. 6–23, and with 1 Sam. xv. 2–11. Josh. x. 12–13; Jonah i. 17, and ii. 10.

6. Conscience sacred; inquiry to be full and free. Luke xii. 54–57; Rom. xiv. 1–5; 1 Cor. x. 15; 1 Thess. v. 21.

7. Man's whole duty included in love to God and love to man. Mark xii. 29–33; Rom. xiii. 8–10.

REPRESENTATIVES OF AMERICAN UNITARIANISM.

For the benefit of any who may not have had their attention called to the great prominence that Unitarians are coming to have in the best literature, scholarship, thought, reform, statesmanship, and religious teaching of the times, a partial list is given below of eminent American Unitarians:

RELIGIOUS TEACHERS.

William E. Channing, Theodore Parker, Ezra Stiles Gannett, George R. Noyes, Orville Dewey, Thomas Starr King, Henry W. Bellows, Ralph Waldo Emerson, Frederic H. Hedge, Andrew P. Peabody, Thomas Hill, Cyrus A. Bartol, James Freeman Clarke, William R. Alger, Minot J. Savage, Wm. H. Furness, Brooke Herford, Robert Collyer.

POETS.

Henry W. Longfellow, William Cullen Bryant, James Russell Lowell, Oliver Wendell Holmes, John G. Whittier (Unitarian Quaker), Bayard Taylor, John W. Chadwick, Helen Hunt Jackson.

HISTORIANS.

John Lothrop Motley, William H. Prescott, Richard Hildreth, Francis Parkman, Jared Sparks.

LITERARY MEN.

Nathaniel Hawthorne, Edwin P. Whipple, James T. Fields, Henry D. Thoreau, George Ripley, Bret Harte, David A. Wasson, John Weiss, Thomas W. Higginson, Charles Sprague, O. B. Frothingham, Edward Everett Hale.

LITERARY WOMEN.

Lydia Maria Child, Margaret Fuller, Louisa May Alcott, Julia Ward Howe, Lucretia Mott (Unitarian Quaker) Maria Mitchell, Mary A. Livermore.

PHILANTHROPISTS, EDUCATORS, AND SCIENTISTS.

Samuel G. Howe, Abbott Lawrence, Peter Cooper, Dorothea Dix, Joseph Tuckerman, Henry Berg, Horace Mann, President C. W. Eliot (of Harvard University), Chancellor Wm. G. Eliot (of Washington Univ.), Prof. Ezra Abbot, Nathaniel Bowditch, Louis Agassiz.

STATESMEN AND PUBLIC MEN.

President John Adams, President John Q. Adams, President Fillmore, President Jefferson, Benjamin Franklin, Chief Justice Marshall, Edward Everett, Fisher Ames, Harrison Gray Otis, Judge Joseph Story, Daniel Webster, Josiah Quincy, Charles Sumner, John C. Calhoun, Charles Francis Adams, Gov. John A. Andrew, U. S. Supreme Judges Wayne and Miller, Dorman B. Eaton, Judge Geo. W. McCrary, George William Curtis.

This list does not claim to be absolutely accurate, yet it is very nearly so. It falls below rather than exceeds the truth. Indeed, another longer list, of names nearly as eminent, could easily be made out.

It would also be easy to make out a list nearly or quite as striking of eminent Unitarians of England and other foreign countries.

We have not included the names of eminent Universalists, though Universalists are Unitarians, as are Hicksite Friends, and most of that large religious body in this country known as "Christians." The Progressive Jews are also essentially with us, as well as an ever increasing number of the more liberal thinkers in all the orthodox denominations. The Broad Church party in the English Church, and in the American Episcopal Church, and the New Theology men in the Congregational body are a long way on the road toward Unitarianism; while the religious teachings of such liberal independents as Rev. David Swing, Dr. H. W. Thomas, and Henry Ward Beecher are essentially ours except in name.

New England is the part of the United States where organized Unitarianism most prevails. The city of Boston has twenty-

nine Unitarian churches. Yet the real influence of Unitarianism is nowhere, not even in Boston, to be measured by the number of its churches. Unitarian views are spreading in every direction,—among the educated and thinking classes, among the common people, into the orthodox bodies. Dean Stanley, shortly before he died, expressed the conviction that the Liberal Theology will be the prevailing theology of the twentieth or the twenty-first century.

The American Unitarian Association, 25 Beacon Street, Boston, is the leading organization of the denomination in this country. Any person desiring information, books, or tracts on Unitarian subjects, can obtain the same by applying to that address.

BENJAMIN FRANKLIN AND UNITARIANISM.

Benjamin Franklin, one of the greatest and most judicial minds that America has produced, left behind him this creed, as the result of his life-long study and reflection: "I believe in one God, the Creator of the Universe; that he governs it by his providence; that the most acceptable service we render to him is doing good to his other children; that the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this. These I take to be the fundamental points in all sound religion. As to Jesus of Nazareth, I think his system and his religion, as he left them to us, the best that the world ever saw or is likely to see; but I apprehend they have received various corrupting changes, and I have, with most of the present dissenters of England, some doubts of his divinity."

This statement of belief, embracing the ripest conclusions of perhaps the greatest mind of the New World, constitutes, as will be seen, a correct, condensed statement of the doctrines commonly held by Unitarians.

PRESIDENT ADAMS AND UNITARIANISM.

Says Charles Francis Adams, writing of his grandfather, John Adams: "He devoted himself to a very elaborate examination of the religions of all ages and nations, the result of which he committed to paper. The issue of it was the formation of his theological opinions very much in the mould adopted by the Unitarians of New England. Rejecting the prominent doctrines of Calvinism,—the Trinity, the Atonement, and Election,—he was content to settle down upon the Sermon on the Mount as a perfect code. In this faith he lived with uninterrupted serenity, and in it he died with perfect resignation."

The Sermon on the Mount, so rational, so universal in its application, our most complete statement of Jesus' teachings,—but containing, be it noticed, no intimation of his Deity, the Trinity, the Fall of the Race in Adam, the Atonement, the Infallibility of the Bible (except to deny it,—see Matt. v. 33-44), Election, or any other of the distinctive, leading doctrines of "Orthodoxy,"—this sublime and wonderful sermon of Jesus has never been by any people so persistently set forth and urged as a sufficient religious code as it has been by Unitarians during their entire history.

ABRAHAM LINCOLN AND UNITARIANISM.

Says the author of "Six Months at the White House," with reference to the religious creed of President Lincoln: "The conversation turned upon religious subjects, and Mr. Lincoln made this impressive remark: 'I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their articles of belief and confessions of faith. When any church will inscribe over its altar, as its sole qualification for membership, the Saviour's condensed statement of the substance of both Law and Gospel, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself," that church will I join with all my heart and with all my soul.'"

Had President Lincoln only known it, there is one Christian church which does "inscribe over its altar, as its sole qualification for membership," exactly this sublime injunction of Jesus.

J. T. SUNDERLAND.

Ann Arbor, Mich.

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*THE BLESSING OF SERVICE.**

New blessings every morning,
New blessings still at eve,
Our lives with goodness crowning,
We as Thy gift receive.
As are the stars in number,
As are the seashore sands,
So many are the bounties
Still flowing from Thy hands.

*A hymn composed for the New York League of Unitarian Women, January, 1891.

But, of Thy gifts, the sweetest,
The dearest is that we,
Our selfish needs forgetting,
May work and give like Thee.
The world and all its sorrows
Our hearts, like Thine, can feel;
And we, as Thy co-workers,
Can teach and lift and heal!

Then to this holy mission
We pledge ourselves anew:
We give our minds to seeking,
Our hearts to love, the true.
And, grateful for Thy goodness,
We join with Thee to bring
The day when, as in heaven,
Thou on the earth art King!

M. J. Savage.

YOUNG PEOPLE'S SOCIETIES.

The rise and progress of young people's societies, among the various religious denominations, is one of the peculiar signs of the times. Already these societies have reached an extraordinary stage of development and have called forth a special literature, special methods of solving the problems of church life, and of treating all their attendant and ramifying influences. The observer who has failed to mark the wonderful growth of these societies to the present time, and the rapidity with which their numbers are swelling into a vast army of young people, has missed one of the most striking phases of religious life.

While it is possible to trace historically the origin of many of these societies, it is probable that the seed which fructified and grew into these great organizations had its origin long before under quite different conditions. The Chautauqua idea, for instance, which looked more to the intellectual development of young and old, has, undoubtedly, been the cause of inaugurating many widely differing societies of self-improvement. Ideas, like floating seed-vessels, are wafted through the air and find strange lodgments: they come together under varied conditions and produce unexpected results.

Perhaps no society of modern times has shown such marvelous growth and prosperity or attained such numbers as what is known as the "Young People's Society of Christian Endeavor." This society has found a home in many churches, and has been accorded as warm a reception and adoption as in the denomination in which it originated. It is given to few young men to originate a society which in ten years' time shall number half a million members. Such can be said, however, of Rev. F. E. Clark, who in 1881, in the Williston Church, of Portland, Me., gave the first impetus to this superb organization. In his work as pastor he discovered that his youthful church members did not seem to enter into the life and spiritual activities of the church as he thought they ought to. To him occurred the idea that they ought to be trained and set to work. Burdened with this thought, he held a conference with them at his house, having previously prepared the constitution for a society, which he submitted to them. That constitution, with scarcely an alteration, is in vogue to-day. It recognizes (1) Active Members, or those who are acknowledged church members; (2) Associate Members, or those whose general sympathies lead them to unite in the work of the society and who sooner or later may be expected to become Active Members; (3) Affiliated or Honorary Members, being persons of more advanced years, who will give moral and financial support to the interests of the society. The following extract from the "Platform of Principles" will give in a condensed form the real motive and animating principle of this society:—

"The purely religious features of the organization shall always be paramount. The Society of Christian Endeavor centres about the prayer-meeting. The strict 'prayer-meeting pledge' honestly interpreted, as experience has proved, is essential to its continued success."

The fertile mind of the founder, supplemented by other keen intellects, has developed not a little machinery in this society. It may readily be imagined that the young people will find ample employment if they are members of the committees designated as the Lookout, Prayer-meeting, Executive, Sunday-school, Calling, Music, Missionary, Flower, Temperance, Relief, and Good Literature Committees. The titles indicate sufficiently the duties of the members of these various committees. The literature explaining the work of these committees and other features of the society is constantly increasing. The society itself is reaching out into other lands and to the

islands of the sea. Its national anniversaries are huge affairs, brimful of enthusiasm, and are held in various parts of the country, bringing together much able talent. The founder, while he has every reason to be proud of his work and of its far-reaching influence, acknowledges his indebtedness to the labors of others. Indeed, the germ of the whole idea is said to come from the Methodist class-meeting, a weekly affair coming down from the time of John Wesley, where church members met for helpful consultation, and where the joys, the trials, and the aspirations of the week were recounted in a series of personal experiences, and encouragement was received for future efforts.

While in a general sense the society is undenominational, or, in the words of its founder, is interdenominational, it is unquestionably true that the exigencies of each denomination will sooner or later demand a special society with usages of its own, where there will be no danger that its autonomy can in any sense be invaded. Already the Presbyterians have moved in the matter, the Baptists have agitated the subject, while the Methodists have organized a truly formidable society known as the Epworth League,— a society now numbering more than a quarter of a million of members, and growing with great rapidity. No one who is at all familiar with the work of the Methodist church will expect any lack of energy or enthusiasm in what it attempts. Untrammelled by precedent and unrestrained by any iron-clad rules, there are freedom and play for ingenuity, and for an adaptation of resources which cannot fail of interesting results. It may be said, in general, that the cause for the formation of the Society of Christian Endeavor was the discovery of a low spiritual condition in the church, and the aim to raise it out of that condition. It may also be made as a general statement, subject to some little qualification, that this peculiar need was not felt to the same extent in Methodist churches, not because of any natural superiority, of course, but because the methods already in vogue in that church, which found a reduplication to some extent in the society first mentioned, were proved to be a good deal of a safeguard against that danger.

It followed, therefore, in the establishment of the Epworth League, that, while it was to be mainly spiritual in its working, there could be naturally more elasticity and a somewhat wider latitude in its methods than are permitted in the Christian Endeavor movement. Investigation and comparison show this to be precisely the case. This is further confirmed by the fact that the League includes in its organization all the various societies formerly existent in the Methodist church, under different names and for special purposes, previous to the formation of the League. These are now blended into and unified with that organization.

The society as it now stands was organized at Cleveland, Ohio, in May, 1889. It takes its name, of course, from Epworth, England, where the rectory of the Wesleys was situated. It takes for its motto "Look Up and Lift Up," and flies the legend of John Wesley: "I desire to form a league offensive and defensive with every soldier of Jesus Christ." The second article of its constitution gives in substance the design of the League. It reads :—

"The object of the League is to promote intelligent and loyal piety in the young members and friends of the church, to aid them in the attainment of purity of heart and in constant growth in grace, and to train them in works of mercy and help."

The League is divided into the departments of (1) Christian Work, (2) Mercy and Help, (3) Literary Work, (4) Entertainment, (5) Correspondence, (6) Finance. These committees have a wider range of work than their mere titles would indicate. While the strictly church work in prayer-meeting and other service is not by any means neglected, and while the traditions of the church for many years in that kind of work are faithfully maintained, the "pledge," which is the distinctive feature of the Endeavor movement, while quite as comprehensive as the former, is not insisted on to the same extent. The work, too, is endowed with a great variety of methods to enrich and enlarge the social life of the church. With all kinds of benevolent work there is a grand development of literary activity, and abundant plans for interesting the young people in the study of the whole field of literature,— Scriptural, scientific, classical, and historical. Without entering upon the field of controversy, it may be said

that a careful study of the present and prospective plans of the Epworth League develops the idea that it would be difficult to devise a society where the young could find a broader or a more symmetrical development of the whole nature than in this rapidly growing organization, which now reaches into many foreign countries as well as our own.

The Unitarian church provides in its Unity Clubs and in its Guilds various avenues of usefulness for its members. The polity of the Unitarian church permits the widest possible latitude among the different societies, but there is an evident tendency now to a concentration on some general plan of occupation for its members. Great attention is paid in these societies to church hospitality and to a uniting of interests in the old and young. They have developed, also, some excellent work in the line of literary study, and in a wide range of charitable and philanthropic plans. Its ministers are pure, self-reliant men, who are sincerely desirous that their people shall be instant in all good work. The object of one of these organizations is stated to be "to promote intellectual and social activity among its members in the community at large." Its committees seem to be variable and to be determined by each church according to the seeming exigencies of that church and of the community.

The growth of purely spiritual life in the Universalist church has not escaped attention. In no one denomination has this tendency been more marked than in this church. For some years the Christian Endeavor movement has been espoused by them, and numerous societies exist. The Young People's Missionary Association was initiated in 1884, and has been one of the leading young people's societies in that church. It recognizes: (1) a Missionary Box Committee, for collections for special church purposes; (2) a Prayer-meeting Committee; (3) a Committee on Benevolence; (4) an Auditing Committee; (5) a Tract Committee. The object is stated to be "the religious and intellectual improvement of its members, the promotion of the interests of the Universalist church through more systematic and efficient effort, and the rendering of such other Christian service as may be found desirable and expedient."

Systematic efforts have long been making to unite all the young people's societies of this church, of which there have been several, into one general society, which shall be distinctive of the denomination, and which shall have a special tendency in the direction of religious work and to the upbuilding of a religious life among the rising generation. There is a desire, also, to create a greater solidarity in the denomination. These objects received a considerable impetus in the recent General Conference at Rochester, N.Y., resulting in a general organization, known as the Young People's Christian Union.

The Church Guilds of the Episcopal church do not have the same publicity as in other denominations. Their labors seem to be limited to the work of their own church, and no record of their work or growth is readily obtainable. The Brotherhood of St. Andrew is entitled to honorable mention for their zealous work in developing church life and of making generous additions to the church membership.

The Lend a Hand Societies, which started in Boston in 1870, are indebted for their origin to a story of wonderful freshness and vitality, written by Rev. E. E. Hale, and entitled "Ten Times One is Ten." It was intended to show the possible extension of personal influence where people live faithfully, unselfishly, and hopefully. These societies really contain the germinal idea underlying all the other great organizations which have been mentioned, and, it is fair to assume, gave them their initial thought and impetus. The basis of all these societies is the motto found in the story mentioned: —

Look up and not down.
Look forward and not back.
Look out and not in.
Lend a hand.

They form a group of separate organizations of ten members or less, with no special executive head, no general constitution, and owing no allegiance to any central authority. A slight tenure of authority inures to the general secretary, to whom reports of the work of different clubs are made from time to time. An effort is made to enlist each member of each club in philanthropic work of some kind, and to carry out to the full the spirit of their noble motto. Starting as they did without special organization, the

clubs and their work have ramified and developed to an extent difficult to trace. There are, too, certain societies which have sprung up from these, and which, having more closely defined purposes, have outgrown the parent organization.

Of these, the Society of King's Daughters and that of the King's Sons, especially the former, demand far more than a passing notice. The extreme length of this article precludes an extended notice of it. Originating in Boston, in 1886, and more fully organized in New York later, it has carried light and comfort into many a humble household, and it has touched into active life the kindly feelings in the breasts of many a one when they might otherwise have remained dormant. "In His Name" has been the rallying cry, and the society has overleaped the bounds of all creeds and organizations. It has cheered the lot and widened the boundaries of life for many a struggling soul, and the name of its founder, Mrs. Margaret Bottome, will be cherished by many hearts in humble and in palatial homes.

The lover of mankind will rejoice at the growth of all these societies, and will see in them the dawn of a brighter day for a humanity which finds itself surrounded by sin and temptation in its upward flight to a world of light and purity. They are an unanswerable argument to the pessimist who believes the world is deteriorating, and they are a cheering and an encouraging sight to those who love young people, and who rejoice to see them—the hope of the world — zealous in good works. — *W. P. Adams, in the Boston Commonwealth.*

THE GREAT EVENT OF 1890.

One always likes to ask how the particular year which he concludes is to stand out in history. If we had taken up the pretty practice of the twentieth century, and if we struck every year a handsome medal to keep in memory the greatest achievement of the year, what would we commemorate, and what should be the designs on the medal of 1890?

The answer often escapes the people of the time. The men of 1790 would hardly have struck a medal in honor of Samuel Slater, who in 1790 introduced the cotton manufacture into Rhode Island. The men of 1890 have struck one; but all the same the people of the time try to tell what their achievements are, and New Year's Day is the day for the telling.

The Pan-American Congress of 1890 is the great event of the year, which will be considered a great event in history. I believe the daily press tried to boycott it, because it did not open its debates to reporters. But, as it published its debates, there were no secrets. And now that its decisions are, one by one, passing into diplomacy and into legislation, the importance of them to-day, and their large importance in the future, are more and more evident.

If, from the decisions of the Congress, there is born a railway line making close connections between Winnipeg and Patagonia, that achievement alone will mark the year in history. When, besides this, we have, between all the American States, the mutual protection of trade-marks and copyrights, reciprocal advantages in tariff, simpler and cheaper telegraphs, and simpler and better ocean travel, these things will be worth symbolizing on our medal.

Noblest and best of all will be peace among those States, and the prospect of peace for the world.

The Congress takes a great step in this direction by making arbitration a constant and sure element in international law. There have been, since the Treaty of Vienna, more than fifty important references of important questions between nations to the arbitration of a fit tribunal. But each of these has been determined on by a special agreement, and the tribunal has been temporary. The High Powers assembled at Washington have now made one permanent agreement, under which all such questions will be referred to arbitration, when it proves that they cannot be solved by the usual diplomatic methods. What is more, the rules for such arbitration are laid down, and the methods by which the Court of Appeals shall be chosen are decided in advance.

This systematic and solemn addition to what may fairly be called the code of International Law is in itself important enough to be marked by the best symbol art can devise upon our medal. It will deserve such recognition even more if from it there

springs a permanent tribunal of arbitration. Such a step is not long and is not difficult.

What is the Supreme Court of the forty and more States of this Union? Simply, it is a permanent tribunal, which hears, at the first moment of controversy, any question arising between two States, examines evidence and arguments, and decides between the parties. By such decisions the Supreme Court has quietly settled, in the last century, a large number of discussions between States, which could easily have been fostered into war, under the processes of semi-savage civilization.

Let the nations of America extend their plan of arbitration by appointing, in advance, a permanent tribunal, which shall be ready to sit as the arbiter. Let this court be made of the statesmen of most experience in the American nations, possibly with the addition of one or two publicists of Europe who have won the right to sit with such men. At first such a tribunal would seem to have little to do. But it would exist. Its members would be able to adjust some questions in advance by a proper digest or publication of the Public Law of the world as it exists. In time, some question would arise, perhaps as to the right name of a river, which is the boundary between two States, or perhaps as to the right to live of some seals in the Northern Pacific. This question would be referred to the permanent tribunal,—not after the seals were dead or the river had run red with blood, but in time for a wise and just decision. The first of such decisions which the permanent tribunal shall make will make it more certain that a second question will be brought before it. The second will prepare the way for a third. And, as the twentieth century goes on, men will wonder at the slowness of old-fashioned diplomacy, as they would wonder now if Massachusetts kept a minister resident in the city of Albany. The permanent tribunal would settle controversies before most men knew of them.

The year 1890 will not be forgotten in history if it proves to be the year when the permanent tribunal was first made possible. For the permanent tribunal is a step toward that visible kingdom of a present God,

"Where the common sense of most keeps a fretful world in awe,
And the nations rest in slumber under universal law;
Where the war-drum beats no longer, and the battle-flags are furled,
In the Parliament of Peace, the Federation of the world."

—*Edward Everett Hale, in The Independent.*

WESTMINSTER CHIMES.

What music swells, ye minster bells, unceasing in your sound,
With memories from o'er the seas of days on English ground,
When sunbeams kissed through autumn mists that softly sailed apart
Yon abbey famed, that well was named "The heart of England's heart";*
And pealing chimes recalled the rhymes our childhood loved to learn
Of bells at Bow that long ago bade Whittington to turn;
When noontide rays in blended blaze through painted windows poured,
Or evening's gray fast waned away, and clustered columns soared
To arches crossed, in blackness lost, while choral anthems loud
Rolled on where white, in lamps' full light, there shone a statue crowd;
When Kingsley spoke and echoes woke in souls that hearkened there,
While, overhead, your music sped each hour through the air!
First, sweet and soft, ye chimed aloft; then, solemnly and deep,
Your peal rolled down through arches brown where dusky shadows sleep.
A voice was yours of what endures,—no voice of death or gloom,
But, high and clear, a song of cheer o'er bard's and hero's tomb!
A trumpet voice that bade rejoice with message from of old,
In preacher's word, and chimes that stirred with meanings manifold,
As from the dust of brave and just ye waked a spirit call
That swiftly passed, like bugle-blast, to rouse and kindle all.
The silent flight of autumn night ye rang with tuneful tone
That comfort brought to weary thought and hushed its grievings lone,
Till yonder shrine with gifts divine for pilgrims seemed to stand,—
"The shadow of a mighty rock amid a weary land."
Like organ psalm your echoes calm still sound, as o'er the sea
I hear yon chime, with voice sublime, call, "Turn again!" to me.
Oh, when in pain o'er heart and brain the shadows darken down,
As cold and deep as fogs that creep and brood o'er London town,
When sorrows rise and courage dies, O minster voices, then,
Through doubt and fear, ring high and clear to bid me turn again!

*So called by Dean Stanley, who also compared it to "the shadow of a great rock amid a weary land."

The worship true once more renew that in those walls awoke
With thoughts of balm, across whose calm your chimes' full chorus broke;
Again each word of all once heard that blessed the spirit there
Now bid me hear, with inward ear, till conquered be despair,
And memories throng to make me strong, and help the heart to burn
With ardor brave that once ye gave — thus, thus, oh, let me turn!
And, as there shone, through darkness lone, the clock face golden bright,
Where, overhead, the tower shed afar its beacon-light,
So chime God's peace when conflicts cease in music for the soul,
With "kindly light" to lead aright towards the spirit's goal!

URSULA TANNENFORST.

Philadelphia.

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*PROF. SWING'S ADDRESS AT THE FUNERAL OF EMMA ABBOTT.**

English statesmen have mentioned with pride that the morning drum-beat of the English soldiers is heard around the world. Such a reveille does indeed indicate the spread of a great language and a great power, but it must be thought only a forerunner of that better day when the world shall be girdled with song.

Song stands for so much that is best in human nature that the soul of man is said at last to enter heaven with song. Happy are those toilers or travelers deemed who sing as they work or journey. Jean Paul Richter said a good song seemed to his heart to be the "evening hymn of this life and the morning hymn of the life to come." Thus all music binds the two worlds together. It bridges the gulf between time and eternity, and makes the abyss less terrible to those who must cross over. Not only Mozart, but millions of mortals have passed upward amid joyful song.

All music is one art, just as all streams and oceans are one water, and as all above us is one sky. The artists who created the opera made also a better hymn for the sanctuary, and the holy religion of the centuries has been present to deepen the meaning of the tones which were to be poured forth from amid the scenery of the stage. The opera and the church have helped each other to sweeter tones. It requires all of human sentiment to create a great art. Laughter and tears must combine,—the dancing child, the anxious patriot, the dying mortal must meet in the temple of the painter, the sculptor, the musician. That song, "The Last Rose of Summer," belongs in part to religion, because the leaves of those scattered blossoms fall on the grave of man.

To the musical compositions of Mendelssohn called "Songs without Words," the heart may add what words are most precious in the passing hour; for all classic music is like the flowers of the field,—a decoration of a cabin or a palace, a wreath for the grave or the cradle.

Emma Abbott was born into this high art. Her father was a teacher of music. Her home was full of song. It is a great destiny for a woman to be born into a mission of music. She holds a sway which is as wide as it is benevolent. Not all persons desire to hear the orator when he speaks; not all can follow his theme or his argument. To many the painter's canvas is dull, and the sculptor's statue fine, but dead; but, when music speaks, the human heart listens, be it young or old, rich or poor, sad or happy.

Not only has this art the widest sweep, but it surpasses in power the sister arts. Music can draw tears which painter and sculptor and architect are powerless to start. Music is most full of inspirations, longings, visions, spirituality, ambition, and hope. It is democratic and generous; for it offers its riches to all, and to all in almost equal shares. The king and the humblest subject are equal heirs. It was a goodness of God that permitted this child to carry this art in her bosom to and fro in the world, while many a season came and went.

Music will not make virtue and morals, but it will aid them to come and to expand. No learning, no culture, no art, will absolutely make noble all who touch either or all. Nature has no absolute certainties about the soul; but this we know: that many millions of persons are made better by the knowledge, the culture, the art, of our race. Music is one of those mountains on which a pure light falls. It helps the good mind by becoming to it a language better than that of words. After words have all failed, this new eloquence springs up and carries man onward. As prose asks poetry

* Central Music Hall, Chicago, Friday, January 9.

to help it reach a higher power, so poetry asks music to become its Elijah chariot.

It is with tears of regret and admiration that we consign this singer to the dust. She brought melodies to the whole people, and thus made melody spring up in the homes of the land. A pure opera presided over by a genius in the art and by a being high and beautiful in her life, does not end when the curtain falls; but the sounds go home with the scattering throng, and the sentiments awakened in one evening spread over many a subsequent year. The patriotic hymns of our country and the hymns of religion redouble their beauty when a great voice has passed by, for all art is one; and as the eloquent Massillon and Pitt and Webster make all speech reach more eloquence, so the gifted children of song make the eight notes rise to a new power in all our hearts. One rich hour will inspire a lifetime.

Emma Abbott died too soon; but she abates grief by having lived beautifully. Her destiny was not that of music only, but it was that of a wide and rich womanhood. She was a sister to the womanhood joined to her in her operatic company. The taskmaster was also the friend. Her company journeyed in a helpful friendship. Her life was sincere, unassuming, beautifully human, and as religious as are most of the Christian lives. From her childhood to her last day in our world her life was all of one color. It underwent no rude or sad changes. Emma Abbott, the child, Emma Abbott, the girl flushed with her first success, and Emma Abbott, dying in the far West, were one and the same tint of mind and heart. Her music, her friendships, her justice, her religion, all meet now to make for her friends a deeper sorrow, but a richer memory.

DID JOHN WESLEY BECOME A UNIVERSALIST?

We republish the following from the *Truth-seeker* (Leicester, England) of April, 1886. It is of particular interest now, as we are approaching the centenary of the death of the founder of Methodism, which will be, and ought to be, widely celebrated.

A tract has just been republished which suggests the question, "Did John Wesley become a Universalist?" The tract was originally published by Wesley, who translated it from the French of Bonnet, the naturalist, and called it "one of the most sensible tracts I ever read." The following passage from it is worth pondering:—

"There is among men here on earth an almost infinite diversity of gifts, talents, knowledge, inclinations, etc. The scale of humanity rises by innumerable steps from the brute man to the thinking man. This progression will continue no doubt in the life to come, and will preserve the same essential relations; in other words, the progress which we shall here make in knowledge and virtue will determine the point from whence we shall begin our progress in the other life, or the place we shall there occupy. . . . There will therefore be a perpetual advance of all the individuals of humanity toward greater perfection or greater happiness; for one degree of acquired perfection will lead of itself to another degree. And because the distance between created beings and the Uncreated Being, between finite and Infinite, is infinite, they will tend continually toward supreme perfection, without ever arriving at it."

Upon this, it has been remarked:—

"John Wesley publishes the treatise of which this doctrine is the burden, commends it as 'sensible,' and adds no protest, as he does in the case of other opinions of his author. This was in his old age, four years before his death. . . . There is abundant evidence that Wesley became more and more liberal as he advanced in years, that he modified and sometimes abandoned his former sentiments. He acknowledged this, in 1768, in a letter to Rev. Dr. Rutherforth. 'If all my sentiments,' he says, 'were compared together from the year 1725 to 1768, there would be truth in the charge [of maintaining contradictions]; for, during the latter part of this period, I have relinquished several of my former sentiments.' . . . Every new fact which comes before us concerning the life and writings of that remarkable and epoch-making man impresses one more and more with the unique spectacle Wesley presents to the world. With an undying love for the souls of men, with quenchless zeal for their salvation, braving all dangers and daunted by no persecutions, he held broad and tolerant views, protested once and again against the narrow preaching of his workers, pleaded for the acceptance with God of deists and heathen, praised the piety of Unitarians, published a Universalist tract of a Swiss naturalist, and constantly enlarged his thought to meet the growing light of truth. In all Christian history, he is perhaps the most eminent example of zeal and charity, of earnestness and liberality. Let

the Methodists, who have been inspired with the spirit of his apostolic aggressiveness, learn also of his catholicity; and the Unitarians, who boast of more than his liberality, imitate also his zeal and devotion."

NEW AFRICA.

The following is an abstract of a sermon recently preached by Rev. Charles R. Weld of Baltimore, on a subject which is now attracting the attention of the world:—

An eminent philosopher has said, "It is a great thing to live at all." Then how much greater to live when a new world is being added to the problems of life! Such a time was the year 1492, when America was discovered; and such, again, is our own time, when the veil is taken from the long-hidden heart of Africa. But there is little analogy in the discovery of the world of Columbus and that of Mungo Park, Livingstone, and Stanley; for we are living upon an accident. The ships that reached our shores left Europe to seek the treasures of the Indies, and found the New World barred their way. The news of that discovery was received with incredulity in the Old World, and it was one hundred and twenty years before the fact had any effect on the mind and actions of Europe.

What we call the New World to-day—Africa—was known to the Phœnicians and Carthaginians. Even Herodotus, 465 B.C., had heard of the pygmies who were rediscovered two years ago. Then, too, think how quickly discoveries become known now. Not a year has passed since the arrival of the men at the coast, and already the news has penetrated to the isles of the sea.

Look for a moment at this vast land. Larger than any continent except Asia, it contains the State of New York two hundred and thirty-four times, having an area of 11,000,000 square miles.

The cause of Africa's strange isolation is very simple: all her rivers are barred at the entrance. Africa is divided into two great sections,—the northern lowlands and the southern great table-land. The western coast is lower than the eastern; and there are few traces of volcanic action, it being the most solid part of the globe. Instead of a "Dark Continent," a term so familiar, it is really the lightest and the sunniest. Its interior is filled with vast waterways and seas; its flora and fauna are the richest in the world; its inhabitants are most varied in mental and physical endowments, and black is by no means their prominent color. Its population is variously estimated: it may be 200,000,000. Its coast line is 16,000 miles, and portions of its territory are so fertile that there are three harvests in the year.

The new era in geographical discovery, the fifteenth century, left the greater part of Africa still unexplored, though circumnavigated by the Portuguese. In 1788, an association was formed in London to explore inner Africa; but in the last sixty years more than in the centuries before has the heart of that vast continent been made known. An American statesman has recently said that by the journeys of three men the world's progress has been signally advanced,—first, by those of Alexander the Great; second, by those of Columbus; third, by those of Mungo Park, 1795–1805.

The African continent was first crossed in 1806. From that time, the great names of Livingstone, Moffat, Burton, Speke, Grant, Schweinfurth, and Baker are connected with this vast unknown interior. In 1871, Stanley found Livingstone and the White Nile and Upper Nile and the great lakes; and, when he fought his way down the mighty river to the sea, he not only revealed the length of the Congo, but founded that Free State, and added fifty millions of people to the known population of the world.

As we see the interior of Africa revealed, and its peoples brought into contact with civilized nations, it is for us to realize the mighty problems of a new world. Shall we be as blind as they of 1492? How little did they realize that a new leaf of the historic page had been turned; that the foundations of a new government had been laid which was to shake the thrones of Europe; that upon this accidental soil upon which we live, the government of the people, for the people, and by the people was to be so demonstrated; that the death-knell of absolutism for the globe had been sounded!

Can we realize that with the opening of Africa to civilization the sunniest land and the most fertile has been added to the economies of humanity's life? that with the training and experience of the last four hundred years we are to take and hold Africa for humanity and God? It is a menace to that new world when from one of our ports a vessel departs laden with New England rum and guns, undoing the very work of the missionaries it carries. Every person who returns from Africa's interior says the same thing: "Exclude whiskey and gun-powder, and, though the banks of these great rivers are lined with savages who clamor for human flesh, an earthly paradise is possible." The responsibility for Africa's future rests on Germany, France, England, and America.

We can make the land repeat the world's ancient tale of horrors, or a new world where the most susceptible race on earth can be led by short ways to order, peace, civilization, and Christianity.

The new Africa beyond the sea reminds us that we have an Africa in our midst. In 1620, a Dutch ship landed at Jamestown, Va., a cargo of negroes. Between 1680 and 1786, 2,000,000 were imported. We can recall the horrors of the middle passage,—how out of every 100 negroes only 50 lived for unrequited toil. The black shadow on our own New World was African slavery. It was the curse of the white race. It was opposed by the founders of our government, Washington and Jefferson and Adams. It has cost us the blood of our best, and uncounted treasure. Think what qualities this enslaved race possessed when they remained quietly upon the plantations to care for the women and children, while their masters fought to rivet their chains! There is nothing in the annals of humanity like this kindliness and self-restraint of these the slaves of the republic. By the force of arms not theirs, they were made citizens. Souls have no color: the tint of the skin has nothing to do with the principles of intrinsic manhood and womanhood. If ever a race won—not by war, but by their own qualities and capacities—citizenship, it is the black race in America. They are children of the one great Father of us all: they are here, and here to stay; and possibly, in the great reserves of God, Africa has been set apart to demonstrate a still mightier truth,—that no external feature, no curl of the hair or tint of the skin, has part or place in that government of the people, by the people, and for the people, which shall abide until God comes to claim his own.

THE NEW UNIVERSITY OF CHICAGO.

We live in a time which will be noted in the history of our country for the number of great universities that it is witnessing the foundation of. Among those that have been thus far established or projected none are more worthy of attention than that which is soon to come into being in the city of Chicago. The Chicago papers have given extended accounts of the plans for its organization, so far as they have been perfected. We take the following condensed but very clear account from the *Christian Union:*—

The plans for the new university, which will be richly endowed by Mr. John D. Rockefeller, have been drawn up by Prof. W. R. Harper, of Yale, and submitted to between fifty and sixty of the most prominent educators in the country, including professors at Yale, Harvard, Columbia, Princeton, Wellesley, Johns Hopkins, and other universities and colleges; and all have fully indorsed it. Negotiations are pending with the Baptist Theological Seminary at Morgan Park for the effecting of a union with the new university. A feature of the university will be the absence of all creed or class lines. The report, which was unanimously adopted, was substantially as follows:—

Your committee herewith submit to you a report upon four questions; namely, (1) the university, (2) the organization of the university, (3) general regulations for the administration of the university, (4) the points of advantage attending the plan proposed. The work of the university will be arranged under three general divisions; namely, the university proper, the university extension work, and the university publication work.

The university proper will include: (1) Academies. The first academy of the university will be established, in accordance with the terms of the gift of J. D. Rockefeller, at Morgan Park. Others will be organized as rapidly as favorable opportunities are presented. (2) Colleges. Of these there will be organized the college of liberal arts, the college of science, the college of literature, the college of practical arts, affiliated colleges, the graduate school, the divinity school; and as soon as the funds will permit there will be established the law school, the medical school, the school of engineering, the school of pedagogy, the school of fine arts, and the school of music.

The university extension will include (1) regular courses of lectures, (2) evening courses in college and university subjects, (3) correspondence courses in college and university subjects, (4) special courses in a scientific study of the Bible, (5) library extension.

After a detailed explanation as to the way the institution is to be governed, Prof. Harper enumerated the following points that it is expected to bring about:—

Concentration on the part of the students; permit the admission of students to the university at several times in the year; provide for loss of time of students who become sick; make it possible for summer months to be employed; provide against the present method of passing all men, the good and the poor alike, through the same course; raise the standard of work; permit men to be absent from the university during portions of the year; mitigate the evil of the present method of examinations; furnish greater stimulus and incentive; make it

possible for students to take practical subjects, as book-keeping, stenography, etc.; secure a greater degree of intimacy between instructors and students; provide against instructors teaching too many subjects at the same time; make it possible to avoid the necessity of retaining instructors in the institution when they have shown themselves unfit; make it possible for the university to use the best men of other institutions; provide for the use of the university during the entire year; secure to the institution advantages which accrue from the adoption of the correspondence system as an organic part of the university; encourage an independent feeling on the part of all who share the advantages of the university; allow large freedom in the choice of subjects; place the work of the university on a level with that of any institution on the continent; provide for the administration of the institution in accordance with a truly American and truly university spirit.

LET US CRUCIFY OURSELVES TO THE PEN.

The recent death of the wise and cultured Dean of St. Paul's has robbed the English Established Church of probably the ablest of all the divines who survived Lightfoot and Liddon. Three such losses, following one another so rapidly, have seldom befallen the religious life of any country. The work of Dean Church, though the least obvious, had not been the least efficient of the three. It had been largely a work of journalism. By his death there passed away the last survivor of the men who set on foot the *Guardian* newspaper. It is but forty years since a memorable Sunday afternoon, when a knot of young men gathered together in a barrister's chambers in Lincoln's Inn, to arrange that enterprise. The object they had in view was "to reform the Church of England, and make her machinery practical"; and they knew that it was only by journalism that this could be effectively done. Time has gone on. One of these young men has lived to become the greatest historian of his generation; another, to wear the ermine of Lord Chief Justice of England; a third, to sit on the Chancellor's woolsack; and a fourth, the late dean, to refuse the archbishopric of Canterbury. But even their own great personal successes are less great than the success of the ecclesiastical movement they initiated. The *Guardian* stands at the head of all the religious papers of the world in point of literary merit and of public influence; and the effect which it has produced in recasting the organization and reinspiring the vitality of the Established Church is one which can scarcely be overrated. Then Anglicanism seemed sunk in languor, unable to provide for the needs of the colonies or even to keep pace with the increase of the home population. To-day the vigor of her life is felt all over the English-speaking world. Yes, it is only by pen and press that our overgrown modern world can be effectually reached and moved. All the magic of the eye and the voice are impotent in comparison with the wide-sown written sheet. Lacordaire realized this when he organized his band of friends for the heroic effort to reconcile Catholicism with philosophy and progress, for he gave them the watchword,—"*Let us crucify ourselves to the pen.*"

The above, from the London *Christian Life*, is a word which we would commend to the young men of America to whom have come the new light and hope and inspiration of the Liberal Christian faith. Every year the periodical press becomes a greater power in the land. Every year it gives a readier welcome to our forward-looking thought. Let us take advantage, more generally than at present we do, of this important and far-reaching means for the dissemination of our broader and more reasonable views of religion.

First of all, our own liberal periodicals, Unitarian and Universalist and others, should be kept constantly filled with the best thinking and the best fruits of scholarship of our best men and women, old and young. Then there are certain liberal orthodox periodicals that gladly welcome an important part of our thought, even if not all. Beyond these there is the whole secular press of the land, with its dailies, weeklies, and monthlies, without number, through which an avenue for our ideas can be found to millions of minds.

We appeal especially to our *young* men, ministers and laymen, to plan their lives with a constant view to taking advantage of these means for vastly increasing the influence and scope of their life-work. Never was there a time when there was more need than now for friends of religious progress, in the New World as well as in the Old, to adopt Lacordaire's motto,—*Let us crucify ourselves to the pen.*

"Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith; lay hold on eternal life."

THE MONTH'S POEM-SHEAF.

THE TOYS.

My little son, who looked from thoughtful eyes,
And moved and spoke in quiet grown-up wise,
Having my law the seventh time disobeyed,
I struck him, and dismissed
With hard words and unkissed,
His mother, who was patient, being dead.
Then, fearing lest his grief should hinder sleep,
I visited his bed,
But found him slumbering deep,
With darkened eyelids, and their lashes yet
From his late sobbing wet.
And I with moan,
Kissing away his tears, left others of my own;
For, on a table drawn beside his head,
He had put, within his reach,
A box of counters and a red-veined stone,
A piece of glass abraded by the beach,
And six or seven shells,
A bottle with bluebells,
And two French copper coins, ranged there with careful art,
To comfort his sad heart.
So when that night I prayed
To God, and wept, I said:
Ah, when at last we lie with tranced breath,
Not vexing Thee in death,
And Thou rememberest of what toys
We make our joys,
How weakly understood
Thy great commanded good,
Then, fatherly not less
Than I whom Thou hast moulded from the clay,
Thou'lt leave Thy wrath, and say,
"I will be sorry for their childishness."

—*Coventry Patmore.*

THE LIGHT OF LIFE.

The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the setting sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of the whole life dies
When love is done.

—*Selected.*

TIME, THOU GLIDEST WITH SWIFT MOTION.

Time, thou glidest with swift motion,
As the eagle on his flight,
As the river to the ocean,
As the shooting stars of night,
As the ships the sky-line nearing
Swiftly speed them on their way,
To the sight fast disappearing,
Lost in the light of some new day.

On the swollen tide thou bearest
All the pomp and pride of earth,
Nothing for our wishes carest;
And our prayers are little worth.
Vain our grief and supplications,
Vain resistance to thy force;
Gone like morning exhalations,
As thou speedest on thy course.

Where are childhood's pictures glowing?
Dreams of joy and dreams of fame?
Where the harvest youths were sowing
Ere the age of winter came?
Were they real? Were we dreaming?
Angel visions came and went!
Was it only cloudland seeming
Which some idle breeze had sent?

Ah! the things which Time has taken
Were but shadows of the true.
On those hills of God unshaken,
We shall find them fashioned new.
Time itself will yet restore us
Sweeter joys than earth has known.
What we've lost has gone before us;
What we've lost is still our own.

—*J. E. Rankin.*

BEREAVED.

Let me come in where you sit weeping,—aye,
Let me, who have not any child to die,
Weep with you for the little one whose love
I have known nothing of.

The little arms that slowly, slowly loosed
Their pressure round your neck, the hands you used
To kiss,—such arms, such hands I never knew,—
May I weep with you.

Fain would I be of service, say something
Between the tears that would be comforting;
But ah! so sadder than yourself am I,
Who have no child to die.

—*James Whitcomb Riley, in the Century.*

SUBMISSION.

I will not call aloud for death again,
I will not pray for surcease of my pain,
I will but serve.

I will not strive to haste the new-born year,
I will not sigh because the far's not near,
I will endure.

I will not mourn for what shall ne'er be mine,
I will not cry, "My will, O Lord, not thine,"
I will accept.

And though endurance of my cross be long,
Yet shall I find acceptance make me strong,
And service glad.

—*Rosalie Childs.*

EDITORIAL NOTES.

Our friends, "the enemy," who are all the while saying that Unitarianism is dying, because they want it to die, will not find much comfort in our new Year-Book. Says the editor of that excellent little annual (and who knows if he does not?): "The last twenty-five years, in the history of our religious body, have been years of steady enlargement and of ever-increasing influence. The end of each year finds us

with more parishes to enroll on our list. National and Local Conferences, Women's Alliances and Associations, Unity Clubs, Guilds, Lend a Hand Circles, Societies of Christian Endeavor, and Unitarian Clubs have multiplied with bewildering rapidity. Most of these efforts for intellectual and Christian culture have their silent witness on the pages of the Year-Book. All branches of our work have prospered. The call for our literature doubles every three years."

It is with great regret and sorrow that we have to face the necessity that has come upon Mr. Knapp to give up, for the present at least, his connection with the Unitarian work in Japan. The state of his health seems to make it imperative for him to leave a post demanding so much labor and responsibility, and seek rest in a different climate. He goes at once to Southern France, to spend some time at medicinal springs there.

Our Japan Mission will, of course, be materially weakened by Mr. Knapp's departure, and yet not so much as might at first be supposed; for he had been re-enforced by some strong helpers, who have now been on the field long enough to be able to take up with efficiency every line of work in which he had been engaged. Rev. Clay MacCauley, who has been in Japan nearly two years and who has been closely associated with Mr. Knapp in everything, will take the leader's place. Rev. H. W. Hawkes from England is proving a most efficient co-worker. The three Unitarian professors in Tokio, Liscomb, Droppers, and Wigmore, are of great assistance to our cause. We are also getting some valuable native helpers. Then there is the vigorous new mission of our Universalist brethren, and the older mission of our German liberal brethren, both working for essentially the same ends as our own. Thus, notwithstanding the compelled withdrawal of one to whom so much is due as is certainly due to Mr. Knapp, the liberal cause in Japan steadily advances.

A recent number of the *Religio-Philosophical Journal* contains a sermon by Rev. J. H. Crooker of Madison, Wis., upon "Spiritualism." The main trend of the sermon is indicated in the closing paragraph, which, we think, states very well the attitude toward Spiritualism which is held by many Unitarians. The paragraph is as follows: "These facts which I have cited, and others, lead many to think that we are making the beginnings of a true psychical science, which will some day demonstrate the imperishable nature of the soul and establish immortality as a scientific fact. This would be a great achievement, and it is not impossible. Meanwhile, my own attitude toward Spiritualism, though critical, is sympathetic, believing it worthy respectful attention; and, while in suspense of faith respecting its peculiar and distinctive assumption, my hope of immortality is undimmed."

The new census announces that there are in the United States one hundred and forty different religious denominations. Surely, this should give Christians of all names food for reflection for many days.

A few weeks ago, Bishop Potter of New York drew the attention of his hearers to a large map of the section of that city between Seventieth and Eightieth Streets on the East side. Red balls were hung upon the map to represent saloons and black crosses to mark churches. There were two hundred and eighty balls and only eight crosses. And that in enlightened, Christian America! Is comment necessary?

The most generally interesting ecclesiastical event that has occurred in this country during the past month has doubtless been the trial for heresy at Cleveland of Rev. Howard MacQueary of the Episcopal church. The charges brought against him were that he denies the miraculous birth and the bodily resurrection of Jesus Christ. He made a powerful argument in defence of his right to remain in the church, claiming that nothing that is vital in spiritual or practical Christianity depends upon belief in these outgrown and incredible dogmas, and showing that, as a matter of fact, many Episcopal clergymen of all grades are left undisturbed in their work who are as heretical on these points as he.

It is hard to answer these claims put forth by Mr. MacQueary and his counsel, And yet for ourselves we question the real. deep-down honesty of them. The Episcopal church does stand for the dogmas which Mr. MacQueary has outgrown: they are central in its creeds, liturgies, and standard theologies. Ministers take an ordination vow, as we understand it, to preach faithfully the doctrines of these creeds and theologies. If so, it seems to us that, when the time comes, as to so many it does come, that they cannot longer honestly thus preach, they should say to the denomination frankly, "We do not any longer believe such and such things to be true: unless, therefore, the creeds and liturgies can be changed so as to leave them out, and give us honest freedom, we must withdraw and go where we can preach without hindrance or appearance of deceit what seems to us a better and more reasonable Christianity."

We believe that the trial of Mr. MacQueary will do good by setting people thinking, and thus opening their eyes to the stupidity and wrong of keeping such mediæval dogmas as those of virgin births and physical resurrections in the creeds and standards of Christian churches in the nineteenth century. Yet, so long as they do remain there, it seems to us that the only honest place for a man like Mr. MacQueary is in a distinctly Liberal Christian church,—a church that stands squarely and honestly before the world for the reasonable and enlightened views which it is plain that he now holds.

WOMAN'S WORD AND WORK.

THE NEW YORK WOMEN'S LEAGUE.

"Unitarian Activities" was the subject for consideration at the last meeting of the League, held January 2, at All Souls' Church, New York (Mr. Williams's). After the reading of the usual reports, Dr. Brown, on behalf of the Philanthropic News Committee, gave an account of the Messiah Home for children. The objects of this Home are "to provide a home for minor children who are dependent on working mothers for their support, or who are orphans and destitute, or who need temporary shelter on account of the sickness of their parents, or other exigencies," to educate these children and to assist them in obtaining situations of usefulness. The number of children who can be accommodated in the Home is thirty-five. They are admitted between the ages of two and ten. Those under five are taught in a kindergarten, while the older ones have attended a neighboring public school, and have had training in the New York cooking-school. There is no endowment, and the cost of running the house, with its matron, care-taker, cook, laundress, and housemaid, is about four hundred dollars per month. The mothers pay partially for their children's support while at the Home.

Mrs. Andrews of Boston, president of the Women's National Alliance, then read an interesting paper. After contrasting the methods of philanthropic work in the past with those of the present time, she said: Much work has always been done by women in our churches, but there have been until recently few opportunities of broad scope or general influence. Forty years ago, a group of women in one of our Boston churches organized a charity which has since been called the mother of the Boston Provident Association and the grandmother of the Associated Charities. Co-operation must be the economic lever on which charity must be bestowed. What is impossible to the few yields finally to the united efforts of the many. Not until ten years ago were Unitarian women roused to the fact that they had no way of accomplishing broad philanthropic work. This want was met by the formation of the Women's Auxiliary Conference.

To many a far-off, discouraged minister the existence of that conference has brought sunshine out of darkness. A bond of union between our women and thousands of others, not only in this, but in other countries, has been formed by the Post-office Mission. Millions of books and of tracts have been distributed. They have turned young men from the errors of their way and old men from the errors of their theology. Scotland, Germany, New Zealand, Japan, and India are represented in this correspondence. Individuals separated by land and by sea have thus caught glimpses of each other's hearts. As we enter another decade, we enter on another and broader experience. We find ourselves called to aid struggling societies, to build churches, to support the Montana Indian School, to help a theological seminary. These are some of the objects for which it is our privilege to work. We desire for the women of our faith and of other faiths a perfected co-operation. Where the work has the authority of truth, justice, and love, it becomes lasting. As we plant, as we water, so shall God give the increase.

Mrs. Whitman of Boston, the general secretary of the Lend a Hand Clubs, was

next introduced. She said: I am often asked if I think there is any use in clubs in our denomination. I am sure of it. They have been found useful because they embody new methods which in churches as well as in business are taking the place of old methods. Churches have found it most useful to have these clubs or guilds working in connection with the pastor. We come to church for various reasons, as the man proved by declaring that he went to a certain church because the parson kept his horse at the same stable he did. If three hundred families come together on Sunday, and separate as they came,—three hundred families, each absorbed in its own interests and ignoring the social or individual claims of the others,—we may have a *meeting-house*, but not a church. Clubs are four-sided, and develop the social, the intellectual, the religious, and the charitable sides of life. In the Unity Clubs, intellectual purposes predominate. Guilds are mainly for the training of the young in works of mercy. Mrs. Whitman mentioned the prominent guilds of different denominations and their distinctive characteristics. In the Episcopal church, the Brotherhood of St. Andrew is one of the greatest helps its clergy can have. The Lend a Hand Clubs are strictly undenominational, and many of them were formed outside of churches before they were formed within. Mrs. Whitman had seen whole Sunday-schools organized as clubs.

Mrs. Theodore Williams next spoke on "Japan." She spoke with great fluency; and, without a stenographical report, it would be most difficult to convey to your readers an adequate idea of the address, which was listened to with great interest. She spoke of old Japan, of Japan since the treaties of 1868, of the old religions, and of the deeply felt religious want among the most thoughtful Japanese of the present time. She traced the antiquity of the Mikado's line, and spoke of the absence of poverty in those feudal times when the Daimios were each responsible for the poor of his own clan. The Daimios often became the lasting patrons of art for the country, for the time of the worker was not to be taken into account, only the most beautiful piece of bronze to be wrought which it might be in the workman's power to execute; for these orders were given for the Daimio's friend, for his family, or for a temple. Railways have superseded the palanquin and the chair; and now telegraphs abound, and there are savings-banks in every post-office in Japan. Mrs. Williams then spoke of the ancient native religion, the Buddhist religion, and the Shinto, which last has three forms of worship,—the worship of the Mikado's ancestors, the worship of fire, the winds, etc., and the worship of one's own ancestors. The Shinto religion has no set of dogmas and no moral code: these are thought to be necessary only to an outcast. The vital strength of Shintoism is that it fosters an intense patriotism and love of nature. From Buddhism comes the spirit of self-effacement; from Confucianism comes self-subordination, not effacement. Eighteen Buddhist monks are about to come to America as missionaries. The religious habits they inculcate are gratitude (we ought always to say, "I thank you," in our hearts) and meditation on the Divine.

The simplicity of Japanese living is most striking. The houses are built on four posts, and, if burned, are easily replaced. There is no furniture whatever, only mats on the floor. The bed is a comforter laid on the floor, another above it, and a wooden pillow. In short, they have nothing they are not able to lose and be cheerful. Their cheerfulness, calmness, and courtesy are most beautiful. Woman is the drudge of the household, and must obey first her father, then her husband; and, if a widow, she must obey her eldest son. A woman must walk behind the male members of her household, unless she happens to wear European dress, when she walks in front. The eagerness of the Japanese to learn is very touching. There are no longer Daimios, only nobles and men. The present government has a constitution and two houses of parliament. Their navy is based on the English system, and their army on that of Germany.

While the common people are very much as they were, there is a ferment among the thinking people. Many of the highest officials use their influence to spread Unitarian doctrine; but they wish no one to preach to them, only the best teachers to instruct their own countrymen how to preach. They want the best man to do this and the best woman to help him. They have no sense of a living God.

The meeting closed with the singing of a hymn (written for the occasion by Mr. Savage) and with prayer.

M. H. E.

Brooklyn, N.Y.

BOSTON.

The Suffolk Branches of the National Alliance of Unitarian and Other Liberal Christian Women have entered upon the winter's work with earnestness and spirit. The monthly business meetings were held in December and January, at which reports from the branches were given. Some reported renewed interest and increased attendance at the meetings.

Most of the fourteen branches in this conference are interested in Post-office Mission work, and several of them have a very large number of correspondents and send out a large amount of reading matter. Several

branches have correspondents in the Cheerful Letter Exchange. This department is usually carried on by the younger members, and proves to be a very satisfactory work.

One branch, that of All Souls' Church, Roxbury, is to conduct a series of Neighborhood Conference meetings on Sunday afternoons, in the parlor of the church. The discussion will be open to all who attend.

One branch is studying Mr. Savage's Catechism, another the Prophecies of the Old Testament, while others have papers written by their members, followed by discussion upon the topic treated.

The Montana Industrial School has received several contributions already, and will receive more later. Other places, both in the East and in the West, will before long, it is hoped, receive assistance, which will be an expression of the interest and sympathy of the members of these branches.

G. M.

Roxbury.

NATIONAL ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

The following is the complete list of officers of the above organization:—

President, Mrs. Judith W. Andrews, Boston, Mass.

Vice-Presidents, Mrs. Kate Gannett Wells, Boston, Mass.; Mrs. Velma C. Williams, New York, N.Y.; Mrs. Frances Eliot, Denver, Col.; Mrs. Harriet K. Fay, Los Angeles, Cal.; Mrs. Caroline I. Chaney, Atlanta, Ga.

Directors, Mrs. Eliza M. F. Bartlett, Waterville, Me.; Miss Mary A. Downing, Concord, N.H.; Mrs. Sarah E. Hooper, Boston, Mass.; Mrs. Julia A. Nichols, Boston, Mass.; Miss Elizabeth P. Channing, Milton, Mass.; Mrs. Anne B. Richardson, Lowell, Mass.; Miss Phœbe M. Waldo, Salem, Mass.; Mrs. R. L. Hodgdon, Arlington, Mass.; Miss Laura D. Russell, Plymouth, Mass.; Mrs. Mary E. Cleveland, Providence, R.I.; Mrs. B. Ward Dix, Brooklyn, N.Y.; Mrs. Adeline E. H. Slicer, Buffalo, N.Y.; Mrs. Anna W. Longstreth, Philadelphia, Pa.; Mrs. Mary P. W. Smith, Cincinnati, Ohio; Mrs. Elizabeth G. Mumford, Detroit, Mich.; Mrs. Victoria M. Richardson, Princeton, Ill.; Mrs. Caroline M. Hardy, San Francisco, Cal.

Recording Secretary, Mrs. Emily A. Fifield, Dorchester, Mass.

Corresponding Secretary, Mrs. Robert H. Davis, 1977 Seventh Ave., New York, N.Y.

Treasurer, Miss Flora L. Close, 25 Beacon Street, Boston, Mass.

The monthly meetings of the Executive Board will take place on the second Friday of each month, at 10.30 A.M.

Each branch will be responsible to its director for all detailed work, and must send to her a report of such work every month. Each director must send a monthly report to her vice-president, who will report at the monthly meeting of the National Board on the second Friday in each month.

Article VIII. of the constitution will, for the coming year, be construed to mean "one delegate for every thirty members of said branch, regardless of the amount of the *local* membership fees."

The number of members for delegates will be counted on January 1 of each year.

EMILY A. FIFIELD, *Rec. Sec'y.*

Boston.

WOMAN'S WORK IN THE CHURCH.

At the November meeting of the Essex Congregational (orthodox) Club, held in the Tabernacle Chapel, at Salem, an innovation was introduced, which proved that influential body to be fully in touch with the progressive spirit of the times. After the social hour at the tables, in lieu of the usual flow of ministerial eloquence, the brethren kept silence in their places while invited women speakers delivered a series of papers upon woman's church work, as follows:—

"In the Parish," by Miss Mary J. Floyd of Peabody.

"In the Sunday-school," by Miss Emma H. Short of Salem.

"In the Prayer Meeting," by Mrs. S. Fanny Moors of Lynn.

"In the Pulpit," by Mrs. Kate Tannatt Woods of Salem.

The interest largely centred in the last address, which consisted of an able review of woman's work in public religious instruction, from the dim past down to the present time. An impressive array of facts was marshalled concerning the work of the women preachers of to-day, rendered doubly vital by the presentation of a brief symposium of letters, received in answer to personal request from women preachers in nearly every State of the Union. The paper abundantly demonstrated the fact that woman's stand in the pulpit is already an accomplished fact, and, according to this consensus of opinion, a desirable fact. The clerical brethren, with fine gallantry, forebore to present counter-arguments, and the novel exercises of the club meeting go down on the records to help to make history.

UNIVERSALIST NOTES.

THE UNIVERSALIST YEAR BOOK.

The summary of denominational work which our careful secretary annually lays before us has come to hand, and it is a document full of gratifying facts and figures. Of course, the work of a Christian church cannot be entirely summed up in statistics, Nevertheless, these have a stimulating or

depressing effect, according as they show gains or losses, a movement forward or backward. For a number of years these documents of the general secretary have told an unvarying story of gain, progress, growth. This year continues the tale. Six parishes have been gained, and four hundred families. The church membership has increased by over a thousand, and the church property, less debt, by $105,000. The gifts for missionary and benevolent work administered by our various conventions have been nearly $88,000. The gifts to college and educational institutions have been nearly $341,000.

One of the interesting and suggestive facts in this epitome of work done is the number of stations in the South in which our missionaries are establishing themselves. The names of Southern cities and towns occur with increasing frequency in these annual reports. This year we note references to help given to movements in Meridian, Tex.; Norfolk, Va., where a little band of colored people maintains worship; Hopkinsville, Ky.; Morley, Mo.; besides aid to the convention work in Kentucky and in Texas. The Southern States have never proved inviting fields to the liberal faith. It is a hopeful and a pleasing sign to note in these outposts advancing into this untried region the evidences of a new courage on the part of our church, and possibly of a new hospitality on the part of Southern people.

NEW METHODS.

The opening of a free reading-room in one of the rooms in the chapel of All Souls' Church, Brooklyn, is one more instance of the tendency referred to in these notes to enlarge the scope of church work and to increase the usefulness of the church building. The daily kindergarten in St. Paul's Chapel, Chicago, and (we believe) the reading-room in the church at Buffalo are other instances in which our churches are beginning to open their doors every day in the week for the public good. The effect cannot be in doubt. It is unqualifiedly good. It is much to be hoped that the fashion may become general. Too many of our noblest church buildings are talents in napkins six days out of seven, taken out and put at interest only on the seventh day.

It is to be regretted that our denominational press is not alive to this new tendency, —more prompt to recognize, more strong to foster. It is a force we are bound to cultivate, if we are to live and thrive. It is a power which deserves the heartiest encouragement as it develops. At present, Dr. Crowe's *Monthly* is about the only one of our papers to turn its sails to this new breeze. In this respect, its new departure deserves the warmest praise.

JOHN COLEMAN ADAMS.

Brooklyn, N.Y.

LITERARY NOTES.

In response to the increasing demand for the *Unitarian* for Post-office Mission use, we shall offer it hereafter for Post-office Mission purposes and all purposes of free missionary distribution for *half-price*, or *50 cents a year.*

Many persons will be glad to learn that a memorial of Rev. Dr. Allen, late of Northboro, Mass., is soon to be published in the form of a small volume, with portraits, correspondence, etc. The editors of the volume are Dr. Allen's daughters. It will be sold by subscription, at the price of $1. Address Miss E. W. Allen, Northboro, Mass.

Mr. John Fiske is to write the volume on Theodore Parker in the series on "American Religious Leaders."

Mr. Charles Booth, who has undertaken to write an account of life and labor as seen in the East End of London, a chapter in present English history of more importance than speeches in Parliament, is well on the way with his second volume, his plan embracing four. This second volume will probably be ready in March. It relates to the southern and central districts, and will be illustrated with "poverty maps for all London," carefully colored to show the various grades of social misery.

The new Unitarian church in Oakland, Cal., will have in the stained-glass windows of its fine reception-room life-size portraits of Dr. Channing, Dr. James Freeman Clarke, Dr. Henry W. Bellows, Rev. Starr King, and Dr. L. Hamilton. The portrait of Dr. Channing is the gift of the Arlington Street Church in Boston; that of Dr. J. F. Clarke, the gift of the Church of the Disciples; that of Dr. Henry W. Bellows, the gift of friends in All Souls' Church, New York; that of Starr King, the gift of the Church of Our Father in Portland, Ore.; and that of the late Rev. Dr. L. Hamilton, the noble pastor of the one-time Independent Church in Oakland, the gift of his family. A bust of Emerson will be placed in the chancel of the church.

A letter from Mr. Herbert Spencer to the secretary of the Brooklyn Ethical Association has been made public, in which he says: "Though, as you know, I have habitually declined honorary memberships and correspondentships, yet I feel obliged in the case of the Brooklyn Ethical Association, founded especially to diffuse evolutionary views, to make an exception to my rule. It would, of course, be out of the question for me to show such want of sympathy with the aims of the Association as would be implied by non-acceptance of membership. You must not, however, ex-

pect from me anything beyond passive membership. More and more I find my time is frittered away in details, and more and more I perceive the need for being extremely rigid in the resistance of all distractions."

Perhaps nothing of more value is promised in any of the reviews or magazines for the coming year than a series of papers on "Results of the Census," by Gen. Francis A. Walker, in the *Forum*.

The January number of *All Souls' Monthly* contains a powerful sermon by Dr. Newton on "Municipal Misgovernment."

The *Christian Union* of January 5 contains a group of admirable articles on the important question, "How to Prevent Crime," by Warden Brush of the Sing Sing Prison, Prof. Dwight of Columbia College, Z. R. Brockway of the Elmira Reformatory, and others almost as well qualified to speak.

The *Dawn*, the Boston organ of Christian Socialism, has been changed from a monthly to a fortnightly. Rev. W. D. P. Bliss continues its editor, and its price will be $1 a year as heretofore.

With the 1st of January our honored representative of Unitarianism in England, the London *Inquirer*, entered upon its fiftieth year. Most of our readers have probably never seen this veteran of our faith on the other side of the sea, yet many, we are sure, have learned to appreciate it, as well as its companion periodical, the *Christian Life*, by the many excellent things that we have reprinted, at one time or another, from their columns. We congratulate it on its half century of courageous and always able service to the cause of reasonable and enlightened religion.

According to the "Essex Hall (English Unitarian) Year Book for 1891" there are in Great Britain 344 places of worship connected with the Unitarian and kindred congregations; 92 congregations use liturgies; Dr. Martineau's "Hymns for the Christian Church and Home" is used by 137 congregations, and his "Hymns of Praise and Prayer" by 70 others. The Year Book of our English brethren is a little larger than our own, leaving out nothing, seemingly, that one could wish to know about the liberal churches, ministers, Sunday-schools, educational institutions, periodicals, books, and denominational activities of the United Kingdom. It is neat and attractive in appearance, and gives every indication of accuracy. Its price is sixpence. It is issued by the British and Foreign Unitarian Association, Essex Hall, Essex Street, Strand, London.

"The Faith of a Free Church" is a little book of sixty pages that Rev. S. M. Crothers of St. Paul, Minn., puts out as a help toward an answer to the question, "What is the attitude of the Unitarian church toward the central faiths of Christendom?" The book contains six chapters, with the headings, The Centre of Faith, Our Faith in Christ, Our Faith in God, Our Faith in Man, Our Faith in Prayer, Our Faith in Immortality. It is a reverent, earnest, thoughtful book, full of spiritual insight, rich with the Christ spirit, good to read, good to ponder, very helpful. It appeals to the deepest experiences of the soul. We want more such statements of Unitarian faith as this.

"Over the Teacups." By Oliver Wendell Holmes. Houghton, Mifflin & Co. Price $1.50.—The series of charming papers by Dr. Holmes that have been appearing in the *Atlantic Monthly* for a year past are before us in handsome book form. For persons who have not seen the papers in their magazine form, a sufficient description of them will be to say that they are in the same vein as the famous "Autocrat of the Breakfast Table" series, and, in our judgment, equally good. It is hard to think that the wit and brilliancy of forty-five or fifty can continue unabated at eighty, but so in the present case it seems to us to do.

"Judaism and Christianity." By C. H. Toy, Professor in Harvard University. Boston: Little, Brown & Co. Price $3.00.—American biblical scholarship has not produced much writing that is of any considerable value, but here is a book that is an exception. By his former work, "Quotations in the New Testament," Prof. Toy showed himself to be at once a scholar and a writer of independence, candor, and insight. The present book fully equals the earlier one in scholarship, while it goes far beyond it in comprehensiveness of aim and grasp of thought. The author calls his work "A Sketch of the Progress of Thought from Old Testament to New Testament." But this claim is not large enough. The book is a very careful and altogether a masterly study of the sources from which all the more important ideas of the New Testament come, covering not alone the gap between the Old Testament and the New, and not tracing the New Testament ideas back to the closed canon of the Old and stopping there, but following up these ideas to their earlier origins in the conditions of life and thought out of which the Old Testament itself grew, and even outside of the Old Testament altogether. We have read Prof. Toy's work with great satisfaction. We should say, without hesitation, that it will be found to come nearer to being *indispensable* to all persons who would understand the results of the best biblical criticism than any other book produced in America.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

Unitarian Review (January).

Papal Tradition: I. Peter. By Ernest de Bunsen.

The Case of Roger Williams. By William F. Allen.

The Massachusetts Convention. By Edward Everett Hale.

A Remembrance of Hungary.

Andover Review (January).

Dr. Martineau's Criticism of the Gospels. By Edward Y. Hincks.

The Question of Disestablishment in Scotland from the American Point of View. By A. Taylor Innes.

The Preludes of Harper's Ferry. II. John Brown, Guerilla. By Wendell P. Garrison.

Ethics and Economics. By J. H. Hyslop.

Universalist Quarterly (January).

Higher Uses of the Imagination. By Marion D. Shutter.

Some Aspects of the Miraculous in the New Testament. By G. M. Harmon.

Christianity not a Development, but a Revelation. By J. S. Lee.

The Making of a Nation. By G. H. Emerson.

Some Aspects of Modern College Life. By Charles D. Fay.

John Henry Newman. By Charles Follen Lee.

The Arena (January).

Are there Objective Apparitions? By Alfred Russel Wallace.

Migration a Law of Nature. By Solomon Schindler.

Was Christ a Buddhist? By Felix L. Oswald.

North American Review (January).

The Future of the Indian Question. By Nelson A. Miles.

Ireland in the Light of History. By W. E. H. Lecky.

The Restriction of Immigration. By Henry Cabot Lodge.

The Forum (January).

The Division of Africa. By Emile de Laveleye.

Formative Influences. By Timothy Dwight.

The Shibboleth of Liberty. By W. S. Lilly.

Conservative Progress. By George D. Boardman.

The Coming Billionaire. By Thomas G. Shearman.

Does the Negro seek Social Equality? J. C. Price.

Lend a Hand (January).

The Executive Power. By Charles Carroll Bonney.

A Pressing Need among the Omahas. By George T. Kercheval.

Hampton Institute. By S. C. Armstrong.

The Sanitarian (December).

Sanitation. The Duty of the Church. By Alfred Carpenter.

A Further Communication on a Cure for Tuberculosis. By Robert Koch.

Old and New Testament Student (January).

The Biblical and the Philosophical Conception of God. By George T. Ladd.

The Origin of the Hebrew Sabbath. By J. T. Nichols.

Atlantic Monthly (January).

Two Philosophers of the Paradoxical. I. Hegel. By Josiah Royce.

Individualism in Education. By N. S. Shaler.

The Lesson of the Pennsylvania Election. Henry C. Lea

The Century (January).

An Irish Gentlewoman in the Famine Time. By Octave Thanet.

The Memoirs of Talleyrand.

Scribner's Magazine (January).

The Pygmies of the Great African Forest. By Henry M. Stanley.

Japonica. II. Japanese People. By Edwin Arnold.

PUBLICATIONS RECEIVED.

Judaism and Christianity. By C. H. Toy. Boston: Little, Brown & Co.

Hindu Literature; or, Ancient Books of India. By Elizabeth A. Reed. Chicago: S. C. Griggs & Co.

The Science of Thought. By C. C. Everett, D.D. Boston: DeWolfe, Fiske & Co.

Gustavus Adolphus and the Struggle of Protestantism for Existence. By C. R. L. Fletcher. New York: G. P. Putnam's Sons.

Socialism of Christ. By Austin Bierbower. Chicago: Charles H. Sergel & Co. Price $1.00.

The Atonement, or Reconciliation through Christ. By R. L. Carpenter. London: *Christian Life* Office, Essex Hall, Essex Street, Strand.

Christian Types of Heroism. By John

Coleman Adams, D.D. Boston: Universalist Publishing House.

A Key to the Secret Vault. By Robert Wilson Murphy, M.D., San Francisco.

The Genius of Galilee. By Anson Uriel Hancock. Chicago: Charles H. Kerr & Co. Price $1.50.

The Faith of a Free Church. By S. M. Crothers. St. Paul: D. Ramaley and Son.

Hymns of the Church Universal. Compiled by the Rev. Henry Wilder Foote. Revised Edition. Boston: John Wilson & Son.

A Tale of the World's Fair. By Tennyson. Chicago: F. T. Neely. Price, paper, 25 cents.

Golden Boat Action Songs. By Mrs. L. Ormiston Chant. London: J. Curwen & Sons. Price 1*s*.

Pamphlets.—Appendix to Third Edition of the Evolution of Immortality. By C. T. Stockwell. Chicago: Charles H. Kerr & Co.—Annual Report of the Postmaster-General of the United States. Washington: Government Printing Office.—Happiness: Some of its Sources and Conditions. A New Year Sermon by Joseph May, Philadelphia.—Industrial Partnership and Profit Sharing. By N. P. Gilman. Boston: Geo. H. Ellis.—A New Year's Greeting. From the Western Unitarian Sunday School Society.

NEWS FROM THE FIELD.

Ann Arbor, Mich.—Mr. Sunderland has just been giving a course of five sermons on "The Doctrine of a Future Life, in the Light of To-day." The subjects of the different sermons have been:—

1. Proposed Substitutes for a Future Life; or, "Immortality in this World."
2. Materialistic and Other Objections to the Doctrine. The Attitude of Science.
3. Possibilities; Hints; Foregleams.
4. Probabilities; Grounds for Rational Belief.
5. Nature and Conditions of the Future Life. Retribution; Hell; Heaven.

He is now in the midst of a series of Sunday evening lectures on "Visits to Famous Places in the Old World." The subjects of the series are:—

1. A Visit to Worms, and the Story of the Life of Luther.
2. A Visit to the Home of the Pilgrim Fathers in Holland.
3. A Visit to the Home of Calvin, Servetus, and Rousseau in Switzerland.
4. A Sunday in the English Lake Region, at the Home of Wordsworth.
5. Sundays in London: Services in St. Paul's; Hearing Stopford Brooke, Spurgeon, and Canon Liddon.

—With the first of January, the Students' Bible Class entered upon a new course of study, to last until June, on "The History of the Religion of Israel, and the Origin of the Books of the Old Testament."

—On a recent Sunday, nine hundred tracts were distributed at the church-door. The number not infrequently rises to nearly or quite that number; and these tracts are not only read by the students and others, but they are sent in great numbers all over the country and to foreign countries.

—Word comes from Japan that another of the young men who became converted to Unitarianism in Ann Arbor has entered upon an influential career in his native country, in connection with the *Zi Yu Shinbun* (the *Liberal News*), a paper which he has been instrumental in establishing in Tokio, the capital. He is a man of much ability and sterling character, and will be a very valuable aid to the Unitarian cause.

Atlanta, Ga.—It has been with deep regret and sadness that the people of the Unitarian church have consented to part with their pastor, Rev. George L. Chaney, and his esteemed wife, who organized the church, and have been here all through the eight years of its history, endearing themselves more and more to all their congregation, and making for themselves an increasingly large place in the educational and benevolent work of the city each year. It is expected that Mr. Chaney will devote himself hereafter to general Unitarian missionary work in the South.

Bangor, Me.—A farewell reception was given to Rev. George C. Cressey just before his departure for Salem to enter upon his work there. Addresses were made, expressive of regret at his going, by Hon. Hannibal Hamlin and others. Also, resolutions were passed, speaking in the highest terms of the value of Mr. Cressey's work in Bangor. During the six years of his ministry, new church parlors have been built, and the society has much increased in prosperity.

Baraboo, Wis.—The annual meeting of the Free Congregational Society was held Tuesday evening, January 6. The financial report of the Board of Trustees was encouraging. The following officers were elected: Mr. S. G. Marriott and Mrs. H. W. Abbott, trustees for three years; Mr. Ransom Jackson, president; Mr. William Ellis, vice-president; Mr. E. Augustus Runge, secretary. The Ladies' Society, the Sunday-school, and the Unity Club gave carefully prepared reports of their work and prospects. Plans and suggestions for the coming year were discussed, and the following resolution adopted: "*Resolved*, That it is the opinion of this society that all church property should be taxed." It was thought by some that the society should offer its property for assessment, and steps in that direction may be taken. In closing the meeting, the president said the reports were fuller and the general interest more pronounced

than at any previous annual meeting of the society he had ever attended.

Bloomington, Ill.—The *Evening Leader* of January 5 prints in full an excellent sermon upon "God as a Father," by Rev. Mr. Hoffman, pastor of the Independent Church.

Bolton, Mass.—Mr. Henry M. Green was ordained and installed as pastor of the First Congregational Church in Bolton on January 14. Rev. J. F. Moors, Rev. E. E. Hale, Rev. G. M. Bartol, and Rev. Calvin Stebbins were among the ministers who took part in the exercises.

Boston and Vicinity.—Rev. Edward Hale of Boston has accepted an invitation to the new Unitarian church at Orange, N. J. Mr. Hale has been for the past five years assistant minister at the South Congregational Church in this city, where he will be greatly missed.

—We are very glad to hear that the American Unitarian Association has just had a legacy of $20,000 left to it by the late Mrs. Elizabeth Fogg of New York.

—Most of the Boston churches were open on Christmas Day. The decorations at King's Chapel and Arlington Street Church were especially beautiful and appropriate.

—The course of lectures on "The History of Religious Thought and Life in New England" is now being given in Channing Hall. The lecturers thus far have been Judge Mellen Chamberlain, Mr. Winslow Warren of Dedham, and Mr. William B. Wheedon of Providence, R.I. The course promises to be very successful.

—We commend to our readers away from Boston a very interesting article in the *New England Magazine* for December, called "Harvard's Better Self." Those who have had the impression that Harvard, with its constantly increasing numbers of students, is a wicked place will find how unfairly they have judged. The fact is, there is probably no band of young men anywhere in the world of equal numbers among whom there is a better average of work, or more real religious life. The experiment, begun some five years ago, of abolishing the obligatory attendance upon college prayers and services has been more successful than was ever hoped for. When Prof. Henry Drummond of Edinburgh University made his tour of American Colleges in 1887, he said that the daily chapel services at Harvard were the most religious services, public or private, he had ever seen. The present Board of Preachers, with Prof. F. G. Peabody permanently at the head, are Dr. Phillips Brooks, Dr. Lyman Abbott, Rev. W. Lawrance, Rev. Brooke Herford, and Dr. H. Van Dyke.

Cedar Rapids, Ia.—The *Evening Gazette* prints in full an excellent sermon by Rev. J. W. Palmer, on "The Leading of the Star."

Chicago, Ill.—On Sunday, January 11, Rev. David Utter preached his closing sermon at the Church of the Messiah, after a pastorate of eight years of very earnest and devoted labor. He had won the confidence and esteem of a wide circle. Besides his pulpit work, he had attained a wide hearing through the press, a particularly large number of his sermons having been printed in the Chicago dailies, especially during the past two or three years. He will be much missed in the city, not only in Unitarian ranks, but outside. After his farewell sermon, he went at once to Salt Lake City, Utah, where he will probably take charge of the very important new Unitarian church that has been established there.

—The Chicago Board of Education has unanimously voted down the proposition that extracts from the Bible should be read daily in the public schools. The report on which the vote was based said simply that the Committee on School Management, after hearing the arguments advanced in favor of Bible reading, had carefully considered the subject, and decided that for the general welfare of the schools the prayer of the petitioners ought not to be granted.

—The Universalist ministers have been discussing the question, "Shall we have a Universalist Club in Chicago?" Surely: why not?

Cincinnati, Ohio.— The Fortnightly, the literary club of the First Congregational Unitarian Church, has just begun a series of studies on Holland, promising to be very interesting and instructive. The Unity Club of this church has carried on for twelve years a course of Sunday afternoon lectures, which have always proven very successful. This year the course consists of ten lectures, given by the following speakers: Major Henry C. Dane, Mr. James A. Green, Mr. James E. Murdoch, Mr. John De Witt Miller, Madame Alice Le Plongeon, Mr. Edward L. Wilson, Mr. Henry H. Ragan, and Mrs. Mary A. Livermore.

Davenport, Ia.—The Unitarian church recently held its annual sale, which was very successful, as it netted about $600. Among other attractions there were on sale copies of Mr. Judy's photograph taken by himself while abroad.

On Christmas, the ladies of the church presented the pastor with a gift of $50.

The Christmas festival of the Sunday-school was unusually interesting this year. The platform was decorated with evergreen trees, among which walked the children in long, white robes, each carrying a branch of evergreen tipped with a lighted candle. A cottage was also represented, from which the people looked out, wakened by the songs of the carol-singers. Later, Santa Claus arrived in his sleigh, assisted by little brownies, thus completing a very picturesque and charming scene. The church was crowded

with spectators, and all went away well pleased with the entertainment.

Denver, Col.—Three young men from the Denver Unitarian church are studying for the ministry. The activities of the church are now so many that it has been found necessary to call an assistant pastor to relieve Mr. Eliot of a part of his heavy labor. The assistant who has been engaged is Rev. Ernest C. Smith, late of Seattle, Wash.

Florence, Mass.—A very sad accident occurred here three weeks ago, resulting in the death of a daughter of Rev. Frederick A. Hinckley and a son of Dr. Learned. Six young persons were riding in a sleigh. While crossing a railway track, their sleigh was struck by the locomotive of a passing train, resulting in the injury of all the six and the death of two. All the party were attendants upon Mr. Hinckley's society.

Geneseo, Ill.—After twenty-two years of faithful and devoted service, Rev. M. J. Miller has resigned the pastorate of the Unitarian society. Mr. and Mrs. Miller have both greatly endeared themselves to the society, and to a large circle of friends outside. Resolutions expressing strongly the regret and love of the church were passed at a recent church meeting. Mr. Miller organized the society, and has been its only pastor.

Kansas City, Mo.—A very lively discussion has been stirred up here on the subject of the theatre, in which Rev. S. C. Rankin of the Centenary Methodist Episcopal Church and Rev. J. E. Roberts of the Unitarian church have taken prominent parts, Mr. Rankin condemning the theatre indiscriminately and violently, and Mr. Roberts defending its legitimacy when kept within proper bounds.

Laconia, N.H.—The Unitarian church held a special service of reopening and reconsecration on December 25, in connection with which there was a formal presentation of a beautiful memorial window by Hon. John C. Moulton. The church is now very handsome.

La Porte, Ind.—The society here is kept busy under the leadership of its minister, Rev. M. F. Tupper. A club of ladies, known as Unity Circle, meets on alternate Saturday afternoons, to read and discuss Frances Power Cobbe's "Duties of Women." The Unity Club has a double programme of study laid out for the season. A "Shakspere Section" is to make a study of "Richard III." and "Henry VIII."; and an "Outlook Section" will consider such topics of the time as the McKinley Bill, suffrage qualifications, etc.

Madison, Wis.—The Madison *Democrat* prints in full a sermon by Rev. J. H. Crooker, entitled "The Bible in the University," deprecating the present low condition of Biblical scholarship in this country, and urging the importance of a chair of Biblical Science in the university.

Meadville, Pa.—The sum subscribed toward the James Freeman Clarke Professorship Fund is now a little over thirty-two thousand dollars.

Oakland, Cal.—Rev. W. R. Alger of Boston supplied the pulpit of the Unitarian society during the month of January, to allow Mr. Wendte a little rest. The new church edifice nears completion. It is to be a beautiful structure, and very perfect in all its appointments. We will wait until its dedication before giving a description of it.

Philadelphia, Pa.—A member of the congregation of the First Church has printed Mr. May's excellent New Year's sermon on "Happiness: Some of its Sources and Conditions."

Puyallup, Wash.—We take pleasure in printing the following communication, which comes to us from the pastor of the Unitarian church:—

"*Dear Mr. Editor*,—The Unitarian society in Puyallup, Wash., is making plans to open and maintain a public, liberal reading-room, and needs some assistance from our Christian brotherhood at large in order to make it a success. We will very thankfully receive from the subscribers of the *Unitarian* such good literature (books or magazines) as they may be able and willing to contribute. Whatever is sent may be addressed to me.

"HERMAN HAUGERUD, *Pastor*."

Seattle, Wash.—Rev. Roderick Stebbins of Milton, Mass., whose call to the Unitarian church of this city we noticed last month, has decided to spend two months in Seattle, and defer his decision as to acepting the call until the close of his visit.

Tacoma, Wash.—The *Morning Globe* prints in full a sermon by Rev. Thomas Van Ness, preached to a large congregation in the Unitarian church. The subject is "A Social and Economic Problem."

Westboro, Mass.—The Unitarian society have extensively repaired and improved their church edifice, putting in a number of handsome memorial windows, given in memory of persons long connected with the society and highly esteemed. With all the rest, the choir has been brought down out of the gallery and placed beside the pulpit, which gives much better satisfaction.

Winona, Minn.—The Contemporary Club of the Unitarian society of Winona meets weekly. Papers on current topics, including literature, social, political, and natural science, are read fortnightly; and a class under Rev. W. F. Greenman studies "Romola" the alternate weeks. The Winona branch of the

Women's Alliance and the Lend a Hand Club gave a fair in December, which netted $150. The society is increasing its Post-office Mission work in adjacent counties, and Mr. Greenman has been preaching in neighboring towns, hoping to gain a permanent supply to the congregations of the church, which is disturbed by the changing population of Winona.

DR. MARTINEAU'S BIBLE CLASS.

Dr. Martineau has informed Mrs. Humphry Ward that he will teach a Sunday afternoon class for religious inquiry at the new University Hall, Gordon Square, London,—the class to begin at once. In a letter explaining the aim which he has in view, Dr. Martineau says:

Within easy reach of Gordon Square are many large trade establishments, worked by a host of young men and women severed from the shelter of well-ordered homes and left to self-direction, amid the perilous cross-currents of London life. Numbers of these remain constant to their simple habits and Christian convictions, and maintain their connection with their church and Sunday-school. But hundreds of others become affected by companions, or in clubs, or through the press, by the sceptical reaction of the age, and having from their education little resisting power, except the protest of a hurt piety, are flung into conflicts of mind destructive of peace and dangerous to character.

On such religious perplexities we have learned to look, not as a sin, but rather as a divine call to seek a purer light; and this gives us an advantage in the attempt to relieve them. Believing as we do that the danger lies in *shirking*, and not in *facing*, them, we can offer sympathetic help from teachers conversant with them and intent on seeing things simply as they are.

From experience of the changed conceptions demanded by the newly gained knowledge of Christian antiquity, I feel profoundly anxious that the inevitable reconstruction should be calm in its process and clear in its limits, and should cast away no true sanctity.

IN DARKEST CHICAGO AND THE WAY OUT.

In a recent sermon on Gen. Booth's "In Darkest England and the Way Out," Rev. David Utter of Chicago said: "For $100,000 we could do for Chicago what it would cost him $1,000,000 to do for London. We could have a city colony and a farm colony in operation in two years, so that it would be right to have a city ordinance under which every beggar would be immediately arrested and sent to the city shelter for the offence of asking for assistance. And, for one, I am willing to turn over the matter of the establishing of such a city shelter and farm colony to the lieutenants and officers of Gen. Booth's Salvation Army, if they will undertake it for the city. If they will not undertake it, I deeply feel that somebody must."

HOPE.

FROM THE GERMAN OF F. V. GAUDY.

Hope aye slumbers in the heart, as in the lily's cup the dew;
Hope emerges, as from blackness after storm the heaven's blue;
From the naked wall of granite it uplifts a tender stem;
Through the tear-drops oft it flashes, as through water gleams a gem.

Poor, weak human heart, a thousand-fold illusioned and deceived,
Ever turnest thou toward Heaven, hoping, trusting, though bereaved,
As Arachne, undiscouraged, daily spins anew her net,
Though the hand of Fate, remorseless, daily 'gainst the threads is set.

ALFRED FREE, PH.D.

Turner's Falls, Mass.

JOTTINGS.

The late Rev. Dr. Frederic H. Hedge said to an intimate friend in a time of severe sickness, "All I have had in the way of honor I would give up to be freed from pain; but, if I have done any good in the world, that I would not, even for such deliverance, give up." Such a spirit as that makes the ordinary pains and troubles of life seem small.

A mother's love is but as a spark struck from the flint of human affection when compared with the love of God, which is like unto the unconsuming conflagration enkindled by the sun, whose kind, obliterating rays blot out night, tip the mountains with gold, set beauty on the wave, and woo the countless flowers into bloom.—*Lee Fairchild.*

A friend calls attention to an oversight which we are very glad to correct, in Mr. Douthit's article in the December *Unitarian*, announcing the discontinuance of *Our Best Words*. In naming the "first and most faithful friends of that paper," the honored name of George Partridge of St. Louis

ought to have been included, as his appreciation of the value of the paper was particularly high, and his benefactions to it were particularly liberal. The very last gift of his life was a printing-press, to enable the printing of the paper to go on, at a critical time when it was felt that its continuation was very important. Of the sympathy and assistance of no one was Mr. Douthit more appreciative, as we personally know, than of those of Mr. Partridge.

Word comes from Mrs. Ormiston Chant that Dove Cottage, the home of Wordsworth at Grasmere, has been purchased, and is now secure. She writes: "I was very grateful to the *Unitarian* for taking the Dove Cottage scheme under its kindly wing. We now have the money all right; and the sacred spot is safe for the possession, in the highest sense of the word, of all people." She expresses appreciation of the contributions received from America, which, though not very numerous or large, yet helped appreciably toward the end desired. These have been acknowledged to the individuals from whom they came in all cases in which the donors' names were made known. Concerning herself, Mrs. Chant writes, "I have done much preaching the past autumn, and have a very full programme laid out for the spring."

Emma Abbott leaves a fine bequest of $5,000 to the Church of the Divine Paternity (Universalist), New York. She was the leading soprano in the choir of this church during Dr. Chapin's pastorate, and several wealthy members contributed funds to enable her to get her musical education in Europe.

It is well known that Rev. C. H. Spurgeon's health for some time past has been seriously impaired. But he has recently written from the south of France, where he has been spending some time, that he is slowly but he believes surely getting rid of his trouble, and regaining his old health and vigor.

Writes Rev. H. M. Simmons in *Unity*, "The wars of Christendom in the last forty years have destroyed over two millions of men, but have been less rebuked by the Church than the doubt whether Noah built the ark."

The Societies for Christian Endeavor have arranged for the general observance of Feb. 3, 1891, throughout the United States and Canada as Christian Endeavor Day.

We are told that a petition, sixty feet in length, signed by the women of India, is on its way to the queen, urging that the age at which a marriage may be legally entered upon in India shall be raised from its present limit of ten to fourteen years.

The *Christian Union* says that there are now seventeen thousand Chautauqua circles in the world.

Says the *Universalist:* "It is gravely asserted that some churches are managed on the modern kodak principle. The pastor 'presses the button' for aggressive work, and the people 'do the rest,' but do not do much beside *rest*. The sad joke contains a moral."

A New York judge makes the somewhat startling statement that there are twice as many evictions for rent in New York and Brooklyn as there are in Ireland.

Says the London *Christian Life:* "Gen. Booth continues to be favored with a plentiful supply of criticism as to his scheme; but he has so far got the start of his critics that he must by this time have almost secured his £100,000, either in money or in promises. It rests with him now to set to work and justify the calls on the co-operation of the public that have been so freely responded to."

The Dean of Ripon takes exceptions to Gen. Booth's representations regarding the "submerged tenth." In a recent sermon, he said: "Hundreds and thousands of agencies have been at work for years past for the help and relief of this class. That more than £10,500,000 have been spent in this country in public charities, and at least £7,000,000 in private charity among the poor, is a proof that the submeregd 3,000,000, as they have been termed, have not been overlooked altogether."

THE UNITARIAN.

AN ANNOUNCEMENT.

With the beginning of 1891, we take pleasure in being able to announce another step forward in the history of the *Unitarian*.

Three years ago we doubled the size of our little monthly, and added a cover. A year ago we obtained the subscription list and good will of *Reason*, the liberal religious and literary monthly of Minneapolis, Minn. Three months ago we came into possessorship of the good will and subscription list of *Our Best Words*, edited and published for eight years by Rev. J. L. Douthit at Shelbyville, Ill. With last month's issue (January, the beginning of our sixth year), we placed our business management in the hands of Mr. Geo. H. Ellis, of Boston, the well-known publisher.

We have always felt that for the *Unitarian* to reach its greatest efficiency it should be issued from one of our largest cities,—Boston, New York, or Chicago,—and by an experienced publisher, with better facilities than we could command for getting it

before the public and pushing its business interests. This change has now been effected; and Mr. Ellis, who from the first has been our Boston agent, now takes full charge of the publishing and business management of the magazine.

It is hardly necessary to inform our readers that Mr. Ellis is the principal publisher of distinctively Unitarian books in this country, as well as of a considerable line of works not Unitarian. He is also the publisher of many periodicals, among them the *Christian Register*, the *Unitarian Review*, and Mr. Savage's *Unity Pulpit*. This indicates the competency of the hands to which the business interests of the *Unitarian* have been committed.

Our Office of Publication will hereafter be at 141 Franklin Street, Boston. Our Western Office will be Ann Arbor, Mich. Subscriptions, advertisements, and business communications of all kinds should be sent to the Boston office. Editorial communication should be sent to Ann Arbor.

The character of the *Unitarian* will continue to be essentially the same that it has been from the beginning. While broad and undogmatic in its interpretations of religion, hospitable to all truth, and ever progressive in spirit, its position will be unequivocally theistic and Christian. It will endeavor to fill its pages with the best, the freshest, the most suggestive and helpful thought obtainable, not only from our own Unitarian writers in this country and England, but also from others outside of our own ranks. It will aim to strengthen every interest of our churches and our denominational life, and to carry our gospel of light and love far and wide to ever-increasing numbers.

And now, with the still brighter prospects for the future of the *Unitarian* that open with the better place of publication and the new and stronger business management, we appeal with new confidence to our friends for their co-operation and support. We want to make the missionary effectiveness of the *Unitarian* greater than ever. To this end, we offer to our Post-office Mission committees and other missionary workers special rates, lower than the past. We want to put the periodical in larger numbers than ever into the families of our parishes everywhere, believing that no Unitarian home should be without a Unitarian paper. We want to send it to thousands inside the orthodox churches and outside all churches, who are inquiring for a better religion. Help us to make it a growing power for the dissemination and building up of our faith.

J. T. Sunderland.

Ann Arbor, Feb. 1, 1891.

PUBLISHER'S NOTICE.

As announced in another column, the publication office of the *Unitarian* is now 141 Franklin Street, Boston.

It is safe to say that never in this country has any Unitarian publication attained so large a circulation within so short a time as has the *Unitarian;* and this transfer has now been made by Mr. Sunderland, its founder and successful publisher, in the belief that through this alliance still greater service may be rendered.

We want the earnest and hearty co-operation of all our friends in extending the circulation of both the *Register* and the *Unitarian*. We say co-operation, for we propose to do our part. We want every subscriber to consider himself or herself a special agent, from now until the 1st of April, to obtain new subscribers to either publication, or to themselves subscribe for additional copies of one or both, on the following terms: Any present subscriber to either publication may send us new subscribers to the *Register* for one year, retaining one-third of the subscription price,—*i.e.*, remit two dollars, and we will send the paper for one year to the address of any person not now a subscriber; or any present subscriber to either may send us new subscribers to the *Unitarian* for one year, retaining one-half the subscription price,—*i.e.*, remit fifty cents, and we will send the *Unitarian* for one year to the address of any person not now a subscriber.

This offer to remain open only to April 1, 1891. Sample copies furnished free upon application. Address as above.

Geo. H. Ellis.

Boston, Feb. 1, 1891.

THE UNITARIAN FOR 1891.

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UNITARIANISM: **Its Origin and History.** A Course of Sixteen Lectures delivered in Channing Hall, Boston, 1888-89. 12mo. 400 pp. Price $1.00.

"The volume covers phases of the development of Unitarianism which are not treated in any other work. Its analytical table of contents and full index furnish ready access to its wealth of matter. The names of its authors are in themselves a guarantee of substantial material and thorough workmanship. The volume will be an excellent one to put in the hands of those who ask, 'What is American Unitarianism?'"— *Christian Register, Boston.*

"Whoever wishes to know the high literary merit and profound spiritual consciousness of the prominent religious teachers of the Unitarian Church will find this volume a revelation. The fact that we do not coincide with many of the opinions expressed need not hinder our enjoyment of these masterly addresses."— *Christian Union (Orthodox), New York, N.Y.*

"The volume is interesting, not only because of the names it bears, and the scholarly treatment of its topics, and the purpose of its production, but because it throws light on a portion of the most instructive religious history of Christendom. The student of the currents and tendencies of opinions, the development of germs, will find no better field than that presented by the rise of Unitarianism in New England."— *National Baptist, Philadelphia, Pa.*

"We rise from the perusal of this volume with the feeling expressed by Mr. Spaulding as he closes his introduction,— 'a profound feeling of gratitude to the Society that planned these Channing Hall lectures, to the men who delivered them, and the Association that has published them.'"— *Universalist Quarterly, Boston, Mass.*

"It is doubtful if the origin and history of any denomination have received more lucid, more interesting, or more adequate treatment. . . . This book is not — avowedly, at least — polemical, but historical, and as such is a strong and able book, which will be read with interest by all fair-minded people."— *Evangelist (Presbyterian), New York, N.Y.*

"It is not necessary to have been born in Boston, or even in New England, or indeed to be at all in sympathy with the intellectual and spiritual movement here set forth, and which goes under the name of Unitarianism, in order to give the volume a cordial welcome, or to read it with interest and profit. It seems to us a valuable contribution to the history of modern religious thought."— *Christian Intelligencer (Orthodox), New York, N.Y.*

"They treat of various phases of the development of Unitarianism from the beginning, and are uniformly well written and courteous in their tone. Some of them are intensely interesting, as giving an inside view of certain points,— such as the progress of this faith in England, its contact with German thought, and some of its early New England advocates."— *Observer (Presbyterian), New York, N.Y.*

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